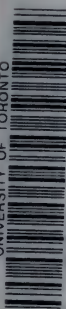


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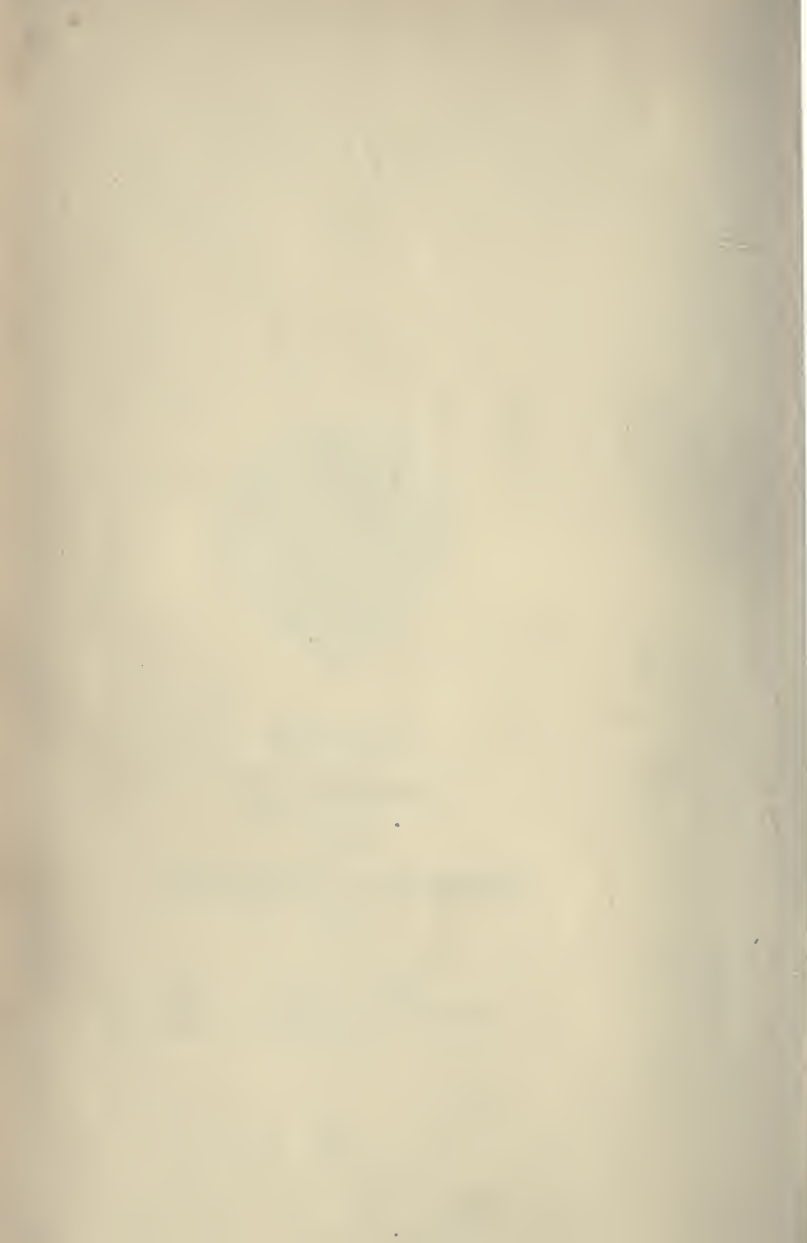
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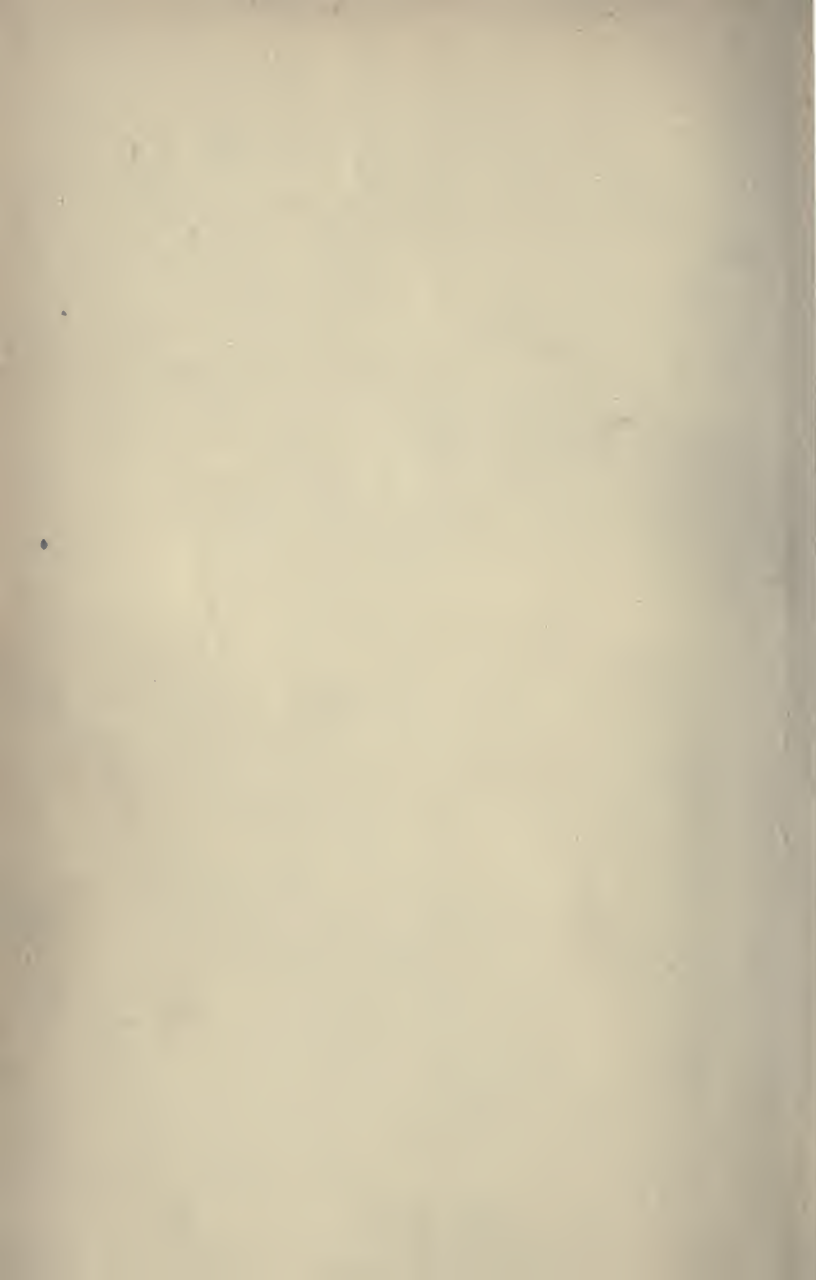
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THE HIGHER CRITICISM

BY CANON DYSON HAGUE, M. A.

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What is the meaning of the Higher Criticism? Why is it called higher? Higher than what?

At the outset it must be explained that the word "Higher" is an academic term, used in this connection in a purely special or technical sense. It is not used in the popular sense of the word at all, and may convey a wrong impression to the ordinary man. Nor is it meant to convey the idea of superiority. It is simply a term of contrast. It is used in contrast to the phrase, "Lower Criticism."

One of the most important branches of theology is called the science of Biblical criticism, which has for its object the study of the history and contents, and origins and purposes, of the various books of the Bible. In the early stages of the science Biblical criticism was devoted to two great branches, the Lower, and the Higher. The Lower Criticism was employed to designate the study of the text of the Scripture, and included the investigation of the manuscripts, and the different readings in the various versions and codices and manuscripts in order that we may be sure we have the original words as they were written by the Divinely inspired writers. (See Briggs, Hex., page 1.) The term generally used nowadays is Textual Criticism. If the phrase were used in the twentieth century sense, Beza, Erasmus, Bengel, Griesbach, Lachmann, Tregelles, Tischendorff, Scrivener, Westcott, and

Hort would be called Lower Critics. But the term is not now-a-days used as a rule. The Higher Criticism, on the contrary, was employed to designate the study of the historic origins, the dates, and authorship of the various books of the Bible, and that great branch of study which in the technical language of modern theology is known as Introduction. It is a very valuable branch of Biblical science, and is of the highest importance as an auxiliary in the interpretation of the Word of God. By its researches floods of light may be thrown on the Scriptures.

The term Higher Criticism, then, means nothing more than the study of the literary structure of the various books of the Bible, and more especially of the Old Testament. Now this in itself is most laudable. It is indispensable. It is just such work as every minister or Sunday School teacher does when he takes up his Peloubet's Notes, or his Stalker's St. Paul, or Geikie's Hours with the Bible, to find out all he can with regard to the portion of the Bible he is studying; the author, the date, the circumstances, and purpose of its writing.

WHY IS HIGHER CRITICISM IDENTIFIED WITH UNBELIEF?

How is it, then, that the Higher Criticism has become identified in the popular mind with attacks upon the Bible and the supernatural character of the Holy Scriptures?

The reason is this. No study perhaps requires so devout a spirit and so exalted a faith in the supernatural as the pursuit of the Higher Criticism. It demands at once the ability of the scholar, and the simplicity of the believing child of God. For without faith no one can explain the Holy Scriptures, and without scholarship no one can investigate historic origins.

There is a Higher Criticism that is at once reverent in tone and scholarly in work. Hengstenberg, the German, and Horne, the Englishman, may be taken as examples. Perhaps the greatest work in English on the Higher Criticism is Horne's

Introduction to the Critical Study and Knowledge of the Holy Scripture. It is a work that is simply massive in its scholarship, and invaluable in its vast reach of information for the study of the Holy Scriptures. But Horne's Introduction is too large a work. It is too cumbrous for use in this hurrying age. (Carter's edition in two volumes contains 1,149 pages, and in ordinary book form would contain over 4,000 pages, i. e., about ten volumes of 400 pages each.) Latterly, however, it has been edited by Dr. Samuel Davidson, who practically adopted the views of Hupfield and Halle and interpolated not a few of the modern German theories. But Horne's work from first to last is the work of a Christian believer; constructive, not destructive; fortifying faith in the Bible, not rationalistic. But the work of the Higher Critic has not always been pursued in a reverent spirit nor in the spirit of scientific and Christian scholarship.

SUBJECTIVE CONCLUSIONS.

In the first place, the critics who were the leaders, the men who have given name and force to the whole movement, have been men who have based their theories largely upon their own subjective conclusions. They have based their conclusions largely upon the very dubious basis of the author's style and supposed literary qualifications. Everybody knows that style is a very unsafe basis for the determination of a literary product. The greater the writer the more versatile his power of expression; and anybody can understand that the Bible is the last book in the world to be studied as a mere classic by mere human scholarship without any regard to the spirit of sympathy and reverence on the part of the student. The Bible, as has been said, has no revelation to make to un-Biblical minds. It does not even follow that because a man is a philological expert he is able to understand the integrity or credibility of a passage of Holy Scripture any more than the beauty and spirit of it.

The qualification for the perception of Biblical truth is neither philosophic nor philological knowledge, but spiritual insight. The primary qualification of the musician is that he be musical; of the artist, that he have the spirit of art. So the merely technical and mechanical and scientific mind is disqualified for the recognition of the spiritual and infinite. Any thoughtful man must honestly admit that the Bible is to be treated as unique in literature, and, therefore, that the ordinary rules of critical interpretation must fail to interpret it aright.

GERMAN FANCIES.

In the second place, some of the most powerful exponents of the modern Higher Critical theories have been Germans, and it is notorious to what length the German fancy can go in the direction of the subjective and of the conjectural. For hypothesis-weaving and speculation, the German theological professor is unsurpassed. One of the foremost thinkers used to lay it down as a fundamental truth in philosophical and scientific enquiries that no regard whatever should be paid to the conjectures or hypotheses of thinkers, and quoted as an axiom the great Newton himself and his famous words, "Non fingo hypotheses": I do not frame hypotheses. It is notorious that some of the most learned German thinkers are men who lack in a singular degree the faculty of common sense and knowledge of human nature. Like many physical scientists, they are so preoccupied with a theory that their conclusions seem to the average mind curiously warped. In fact, a learned man in a letter to Descartes once made an observation which, with slight verbal alteration, might be applied to some of the German critics: "When men sitting in their closet and consulting only their books attempt disquisitions into the Bible, they may indeed tell how they would have made the Book if God had given them that commission. That is, they may describe chimeras which correspond to the fatuity of

their own minds, but without an understanding truly Divine they can never form such an idea to themselves as the Deity had in creating it." "If," says Matthew Arnold, "you shut a number of men up to make study and learning the business of their lives, how many of them, from want of some discipline or other, seem to lose all balance of judgment, all common sense."

The learned professor of Assyriology at Oxford said that the investigation of the literary source of history has been a peculiarly German pastime. It deals with the writers and readers of the ancient Orient as if they were modern German professors, and the attempt to transform the ancient Israelites into somewhat inferior German compilers, proves a strange want of familiarity with Oriental modes of thought. (Sayce, "Early History of the Hebrews," pages 108-112.)

ANTI-SUPERNATURALISTS.

In the third place, the dominant men of the movement were men with a strong bias against the supernatural. This is not an *ex-parte* statement at all. It is simply a matter of fact, as we shall presently show. Some of the men who have been most distinguished as the leaders of the Higher Critical movement in Germany and Holland have been men who have no faith in the God of the Bible, and no faith in either the necessity or the possibility of a personal supernatural revelation. The men who have been the voices of the movement, of whom the great majority, less widely known and less influential, have been mere echoes; the men who manufactured the articles the others distributed, have been notoriously opposed to the miraculous.

We must not be misunderstood. We distinctly repudiate the idea that all the Higher Critics were or are anti-supernaturalists. Not so. The British-American School embraces within its ranks many earnest believers. What we do say, as we will presently show, is that the dominant minds which have

led and swayed the movement, who made the theories that the others circulated, were strongly unbelieving.

Then the higher critical movement has not followed its true and original purposes in investigating the Scriptures for the purposes of confirming faith and of helping believers to understand the beauties, and appreciate the circumstances of the origin of the various books, and so understand more completely the Bible?

No. It has not; unquestionably it has not. It has been deflected from that, largely owing to the character of the men whose ability and forcefulness have given predominance to their views. It has become identified with a system of criticism which is based on hypotheses and suppositions which have for their object the repudiation of the traditional theory, and has investigated the origins and forms and styles and contents, apparently not to confirm the authenticity and credibility and reliability of the Scriptures, but to discredit in most cases their genuineness, to discover discrepancies, and throw doubt upon their authority.

THE ORIGIN OF THE MOVEMENT.

Who, then, were the men whose views have moulded the views of the leading teachers and writers of the Higher Critical school of today?

We will answer this as briefly as possible.

It is not easy to say who is the first so-called Higher Critic, or when the movement began. But it is not modern by any means. Broadly speaking, it has passed through three great stages:

1. The French-Dutch.
2. The German.
3. The British-American.

In its origin it was Franco-Dutch, and speculative, if not skeptical. The views which are now accepted as axiomatic by the Continental and British-American schools of Higher

Criticism seem to have been first hinted at by Carlstadt in 1521 in his work on the Canon of Scripture, and by Andreas Masius, a Belgian scholar, who published a commentary on Joshua in 1574, and a Roman Catholic priest, called Peyrere or Pererius, in his *Systematic Theology*, 1660. (LIV. Cap. i.)

But it may really be said to have originated with Spinoza, the rationalist Dutch philosopher. In his *Tractatus Theologico-Politicus* (Cap. vii-viii), 1670, Spinoza came out boldly and impugned the traditional date and Mosaic authorship of the Pentateuch and ascribed the origin of the Pentateuch to Ezra or to some other late compiler.

Spinoza was really the fountain-head of the movement, and his line was taken in England by the British philosopher Hobbes. He went deeper than Spinoza, as an outspoken antagonist of the necessity and possibility of a personal revelation, and also denied the Mosaic authorship of the Pentateuch. A few years later a French priest, called Richard Simon of Dieppe, pointed out the supposed varieties of style as indications of various authors in his *Historical Criticism of the Old Testament*, "an epoch-making work." Then another Dutchman, named Clericus (or Le Clerk), in 1685, advocated still more radical views, suggesting an Exilian and priestly authorship for the Pentateuch, and that the Pentateuch was composed by the priest sent from Babylon (2 Kings, 17), about 678, B. C., and also a kind of later editor or redactor theory. Clericus is said to have been the first critic who set forth the theory that Christ and his Apostles did not come into the world to teach the Jews criticism, and that it is only to be expected that their language would be in accordance with the views of the day.

In 1753 a Frenchman named Astruc, a medical man, and reputedly a free-thinker of profligate life, propounded for the first time the Jehovistic and Elohistie divisive hypothesis, and opened a new era. (Briggs' *Higher Criticism of the*

Pentateuch, page 46.) Astruc said that the use of the two names, Jehovah and Elohim, shewed the book was composed of different documents. (The idea of the Holy Ghost employing two words, or one here and another there, or both together as He wills, never seems to enter the thought of the Higher Critic!) His work was called "Conjectures Regarding the Original Memoirs in the Book of Genesis," and was published in Brussels.

Astruc may be called the father of the documentary theories. He asserted there are traces of no less than ten or twelve different memoirs in the book of Genesis. He denied its Divine authority, and considered the book to be disfigured by useless repetitions, disorder, and contradiction. (Hirschfelder, page 66.) For fifty years Astruc's theory was unnoticed. The rationalism of Germany was as yet undeveloped, so that the body was not yet prepared to receive the germ, or the soil the weed.

THE GERMAN CRITICS.

The next stage was largely German. Eichhorn is the greatest name in this period, the eminent Oriental professor at Gottingen who published his work on the Old Testament introduction in 1780. He put into different shape the documentary hypothesis of the Frenchman, and did his work so ably that his views were generally adopted by the most distinguished scholars. Eichhorn's formative influence has been incalculably great. Few scholars refused to do honor to the new sun. It is through him that the name Higher Criticism has become identified with the movement. He was followed by Vater and later by Hartmann with their fragment theory which practically undermined the Mosaic authorship, made the Pentateuch a heap of fragments, carelessly joined by one editor, and paved the way for the most radical of all divisive hypotheses.

In 1806 De Wette, Professor of Philosophy and Theology

at Heidelberg, published a work which ran through six editions in four decades. His contribution to the introduction of the Old Testament instilled the same general principles as Eichhorn, and in the supplemental hypotheses assumed that Deuteronomy was composed in the age of Josiah (2 Kings 22:8). Not long after, Vatke and Leopold George (both Hegelians) unreservedly declared the post-Mosaic and post-prophetic origin of the first four books of the Bible. Then came Bleek, who advocated the idea of the Grundschrift or original document and the redactor theory; and then Ewald, the father of the Crystallization theory; and then Hupfield (1853), who held that the original document was an independent compilation; and Graf, who wrote a book on the historical books of the Old Testament in 1866 and advocated the theory that the Jehovistic and Elohist documents were written hundreds of years after Moses' time. Graf was a pupil of Reuss, the redactor of the Ezra hypothesis of Spinoza.

Then came a most influential writer, Professor Kuenen of Leyden in Holland, whose work on the Hexateuch was edited by Colenso in 1865, and his "Religion of Israel and Prophecy in Israel," published in England in 1874-1877. Kuenen was one of the most advanced exponents of the rationalistic school. Last, but not least, of the continental Higher Critics is Julius Wellhausen, who at one time was a theological professor in Germany, who published in 1878 the first volume of his history of Israel, and won by his scholarship the attention if not the allegiance of a number of leading theologians. (See *Higher Criticism of the Pentateuch*, Green, pages 59-88.)

It will be observed that nearly all these authors were Germans, and most of them professors of philosophy or theology.

THE BRITISH-AMERICAN CRITICS.

The third stage of the movement is the British-American. The best known names are those of Dr. Samuel Davidson,

whose "Introduction to the Old Testament," published in 1862, was largely based on the fallacies of the German rationalists. The supplementary hypothesis passed over into England through him and with strange incongruity, he borrowed frequently from Baur. Dr. Robertson Smith, the Scotchman, recast the German theories in an English form in his works on the Pentateuch, the Prophets of Israel, and the Old Testament in the Jewish Church, first published in 1881, and followed the German school, according to Briggs, with great boldness and thoroughness. A man of deep piety and high spirituality, he combined with a sincere regard for the Word of God a critical radicalism that was strangely inconsistent, as did also his namesake, George Adam Smith, the most influential of the present-day leaders, a man of great insight and scriptural acumen, who in his works on Isaiah, and the twelve prophets, adopted some of the most radical and least demonstrable of the German theories, and in his later work, "Modern Criticism and the Teaching of the Old Testament," has gone still farther in the rationalistic direction.

Another well-known Higher Critic is Dr. S. R. Driver, the Regius professor of Hebrew at Oxford, who, in his "Introduction to the Literature of the Old Testament," published ten years later, and his work on the Book of Genesis, has elaborated with remarkable skill and great detail of analysis the theories and views of the continental school. Driver's work is able, very able, but it lacks originality and English independence. The hand is the hand of Driver, but the voice is the voice of Kuenen or Wellhausen.

The third well-known name is that of Dr. C. A. Briggs, for some time Professor of Biblical Theology in the Union Theological Seminary of New York. An equally earnest advocate of the German theories, he published in 1883 his "Biblical Study"; in 1886, his "Messianic Prophecy," and a little later his "Higher Criticism of the Hexateuch." Briggs studied

the Pentateuch, as he confesses, under the guidance chiefly of Ewald. (Hexateuch, page 63.)

Of course, this list is a very partial one, but it gives most of the names that have become famous in connection with the movement, and the reader who desires more will find a complete summary of the literature of the Higher Criticism in Professor Bissell's work on the Pentateuch (Scribner's, 1892). Briggs, in his "Higher Criticism of the Hexateuch" (Scribner's, 1897), gives an historical summary also.

We must now investigate another question, and that is the religious views of the men most influential in this movement. In making the statement that we are about to make, we desire to deprecate entirely the idea of there being anything uncharitable, unfair, or unkind, in stating what is simply a matter of fact.

THE VIEWS OF THE CONTINENTAL CRITICS.

Regarding the views of the Continental Critics, three things can be confidently asserted of nearly all, if not all, of the real leaders.

1. They were men who denied the validity of miracle, and the validity of any miraculous narrative. What Christians consider to be miraculous they considered legendary or mythical; "legendary exaggeration of events that are entirely explicable from natural causes."

2. They were men who denied the reality of prophecy and the validity of any prophetic statement. What Christians have been accustomed to consider prophetic, they called dexterous conjectures, coincidences, fiction, or imposture.

3. They were men who denied the reality of revelation, in the sense in which it has ever been held by the universal Christian Church. They were avowed unbelievers of the supernatural. Their theories were excogitated on pure grounds of human reasoning. Their hypotheses were constructed on the assumption of the falsity of Scripture. As to the inspira-

tion of the Bible, as to the Holy Scriptures from Genesis to Revelation being the Word of God, they had no such belief. We may take them one by one. Spinoza repudiated absolutely a supernatural revelation. And Spinoza was one of their greatest. Eichhorn discarded the miraculous, and considered that the so-called supernatural element was an Oriental exaggeration; and Eichhorn has been called the father of Higher Criticism, and was the first man to use the term. De Wette's views as to inspiration were entirely infidel. Vatke and Leopold George were Hegelian rationalists, and regarded the first four books of the Old Testament as entirely mythical. Kuenen, says Professor Sanday, wrote in the interests of an almost avowed Naturalism. That is, he was a free-thinker, an agnostic; a man who did not believe in the Revelation of the one true and living God. (Brampton Lectures, 1893, page 117.) He wrote from an avowedly naturalistic standpoint, says Driver (page 205). According to Wellhausen the religion of Israel was a naturalistic evolution from heathendom, an emanation from an imperfectly monotheistic kind of semi-pagan idolatry. It was simply a human religion.

THE LEADERS WERE RATIONALISTS.

In one word, the formative forces of the Higher Critical movement were rationalistic forces, and the men who were its chief authors and expositors, who "on account of purely philological criticism have acquired an appalling authority," were men who had discarded belief in God and Jesus Christ Whom He had sent. The Bible, in their view, was a mere human product. It was a stage in the literary evolution of a religious people. If it was not the resultant of a fortuitous concourse of Oriental myths and legendary accretions, and its Jahveh or Jahweh, the excogitation of a Sinaitic clan, it certainly was not given by the inspiration of God, and is not the Word of the living God. "Holy men of God spake as they were moved by the Holy Ghost," said Peter. "God, who at sundry

times and in diverse manners spake by the prophets," said Paul. Not so, said Kuenen; the prophets were not moved to speak by God. Their utterances were all their own. (Sunday, page 117.)

These then were their views and these were the views that have so dominated modern Christianity and permeated modern ministerial thought in the two great languages of the modern world. We cannot say that they were men whose rationalism was the result of their conclusions in the study of the Bible. Nor can we say their conclusions with regard to the Bible were wholly the result of their rationalism. But we can say, on the one hand, that inasmuch as they refused to recognize the Bible as a direct revelation from God, they were free to form hypotheses *ad libitum*. And, on the other hand, as they denied the supernatural, the animus that animated them in the construction of the hypotheses was the desire to construct a theory that would explain away the supernatural. Unbelief was the antecedent, not the consequent, of their criticism.

Now there is nothing unkind in this. There is nothing that is uncharitable, or unfair. It is simply a statement of fact which modern authorities most freely admit.

THE SCHOOL OF COMPROMISE.

When we come to the English-writing Higher Critics, we approach a much more difficult subject. The *British-American Higher Critics* represent a school of compromise. On the one hand they practically accept the premises of the Continental school with regard to the antiquity, authorship, authenticity, and origins of the Old Testament books. On the other hand, they refuse to go with the German rationalists in altogether denying their inspiration. They still claim to accept the Scriptures as containing a Revelation from God. But may they not hold their own peculiar views with regard to the origin and date and literary structure of the Bible without endangering either their own faith or the faith of Chris-

tians? This is the very heart of the question, and, in order that the reader may see the seriousness of the adoption of the conclusions of the critics, as brief a resumé as possible of the matter will be given.

THE POINT IN A NUTSHELL.

According to the faith of the universal church, the Pentateuch, that is, the first five books of the Bible, is one consistent, coherent, authentic and genuine composition, inspired by God, and, according to the testimony of the Jews, the statements of the books themselves, the reiterated corroborations of the rest of the Old Testament, and the explicit statement of the Lord Jesus (Luke 24:44, John 5:46-47) was written by Moses (with the exception, of course, of Deut. 34, possibly written by Joshua, as the Talmud states, or probably by Ezra) at a period of about fourteen centuries before the advent of Christ, and 800 years or so before Jeremiah. It is, moreover, a portion of the Bible that is of paramount importance, for it is the basic substratum of the whole revelation of God, and of paramount value, not because it is merely the literature of an ancient nation, but because it is the introductory section of the Word of God, bearing His authority and given by inspiration through His servant Moses. That is the faith of the Church.

THE CRITICS' THEORY.

But according to the Higher Critics:

1. The Pentateuch consists of four completely diverse documents. These completely different documents were the primary sources of the composition which they call the Hexateuch: (a) The Yahwist or Jahwist, (b) the Elohist, (c) the Deuteronomist, and (d) the Priestly Code, the Grundschrift, the work of the first Elohist (Sayce Hist. Heb., 103), now generally known as J. E. D. P., and for convenience designated by these symbols.

2. These different works were composed at various peri-

ods of time, not in the fifteenth century, B. C., but in the ninth, seventh, sixth and fifth centuries; J. and E. being referred approximately to about 800 to 700 B. C.; D to about 650 to 625 B. C., and P. to about 525 to 425 B. C. According to the Graf theory, accepted by Kuenen, the Elohist documents were post-exilian, that is, they were written only five centuries or so before Christ. Genesis and Exodus as well as the Priestly Code, that is, Leviticus and part of Exodus and Numbers were also post-exilic.

3. These different works, moreover, represent different traditions of the national life of the Hebrews, and are at variance in most important particulars.

4. And, further. They conjecture that these four suppositive documents were not compiled and written by Moses, but were probably constructed somewhat after this fashion: For some reason, and at some time, and in some way, some one, no one knows who, or why, or when, or where, wrote J. Then someone else, no one knows who, or why, or when, or where, wrote another document, which is now called E. And then at a later time, the critics only know who, or why, or when, or where, an anonymous personage, whom we may call Redactor I, took in hand the reconstruction of these documents, introduced new material, harmonized the real and apparent discrepancies, and divided the inconsistent accounts of one event into two separate transactions. Then some time after this, perhaps one hundred years or more, no one knows who, or why, or when, or where, some anonymous personage wrote another document, which they style D. And after a while another anonymous author, no one knows who, or why, or when, or where, whom we will call Redactor II, took this in hand, compared it with J. E., revised J. E., with considerable freedom, and in addition introduced quite a body of new material. Then someone else, no one knows who, or why, or when, or where, probably, however, about 525, or

perhaps 425, wrote P.; and then another anonymous Hebrew, whom we may call Redactor III, undertook to incorporate this with the triplicated composite J. E. D., with what they call redactional additions and insertions. (Green, page 88, cf. Sayce, *Early History of the Hebrews*, pages 100-105.)

It may be well to state at this point that this is not an exaggerated statement of the Higher Critical position. On the contrary, we have given here what has been described as a position "established by proofs, valid and cumulative" and "representing the most sober scholarship." The more advanced continental Higher Critics, Green says, distinguish the writers of the primary sources according to the supposed elements as J1 and J2, E1 and E2, P1, P2 and P3, and D1 and D2, nine different originals in all. The different Redactors, technically described by the symbol R., are Rj., who combined J. and E.; Rd., who added D. to J. E., and Rh., who completed the Hexateuch by combining P. with J. E. D. (*H. C. of the Pentateuch*, page 88.)

A DISCREDITED PENTATEUCH.

5. These four suppositive documents are, moreover, alleged to be internally inconsistent and undoubtedly incomplete. How far they are incomplete they do not agree. How much is missing and when, where, how and by whom it was removed; whether it was some thief who stole, or copyist who tampered, or editor who falsified, they do not declare.

6. In this redactory process no limit apparently is assigned by the critic to the work of the redactors. With an utter irresponsibility of freedom it is declared that they inserted misleading statements with the purpose of reconciling incompatible traditions; that they amalgamated what should have been distinguished, and sundered that which should have amalgamated. In one word, it is an axiomatic principle of the divisive hypothesizers that the redactors "have not only misapprehended, but misrepresented the originals" (Green,

page 170). They were animated by "egotistical motives." They confused varying accounts, and erroneously ascribed them to different occasions. They not only gave false and colored impressions; they destroyed valuable elements of the suppositive documents and tampered with the dismantled remnant.

7. And worst of all. The Higher Critics are unanimous in the conclusion that these documents contain three species of material:

(a) The probably true.

(b) The certainly doubtful.

(c) The positively spurious.

"The narratives of the Pentateuch are usually trustworthy, though partly mythical and legendary. The miracles recorded were the exaggerations of a later age." (Davidson, Introduction, page 131.) The framework of the first eleven chapters of Genesis, says George Adam Smith in his "Modern Criticism and the Preaching of the Old Testament," is woven from the raw material of myth and legend. He denies their historical character, and says that he can find no proof in archæology for the personal existence of characters of the Patriarchs themselves. Later on, however, in a fit of apologetic repentance he makes the condescending admission that it is extremely probable that the stories of the Patriarchs have at the heart of them historical elements. (Pages 90-106.)

Such is the view of the Pentateuch that is accepted as conclusive by "the sober scholarship" of a number of the leading theological writers and professors of the day. It is to this the Higher Criticism reduces what the Lord Jesus called the writings of Moses.

A DISCREDITED OLD TESTAMENT.

As to the rest of the Old Testament, it may be briefly said that they have dealt with it with an equally confusing hand.

The time-honored traditions of the Catholic Church are set at naught, and its thesis of the relation of inspiration and genuineness and authenticity derided. As to the Psalms, the harp that was once believed to be the harp of David was not handled by the sweet Psalmist of Israel, but generally by some anonymous post-exilist; and Psalms that are ascribed to David by the omniscient Lord Himself are daringly attributed to some anonymous Maccabean. Ecclesiastes, written, nobody knows when, where, and by whom, possesses just a possible grade of inspiration, though one of the critics "of cautious and well-balanced judgment" denies that it contains any at all. "Of course," says another, "it is not really the work of Solomon." (Driver, Introduction, page 470.) The Song of Songs is an idyl of human love, and nothing more. There is no inspiration in it; it contributes nothing to the sum of revelation. (Sanday, page 211.) Esther, too, adds nothing to the sum of revelation, and is not historical (page 213). Isaiah was, of course, written by a number of authors. The first part, chapters 1 to 40, by Isaiah; the second by a Deutero-Isaiah and a number of anonymous authors. As to Daniel, it was a purely pseudonymous work, written probably in the second century B. C.

With regard to the New Testament: The English writing school have hitherto confined themselves mainly to the Old Testament, but if Professor Sanday, who passes as a most conservative and moderate representative of the critical school, can be taken as a sample, the historical books are "yet in the first instance strictly histories, put together by ordinary historical methods, or, in so far as the methods on which they are composed, are not ordinary, due rather to the peculiar circumstances of the case, and not to influences, which need be specially described as supernatural" (page 399). The Second Epistle of Peter is pseudonymous, its name counterfeit, and, therefore, a forgery, just as large parts of Isaiah,

Zachariah and Jonah, and Proverbs were supposititious and quasi-fraudulent documents. This is a straightforward statement of the position taken by what is called the moderate school of Higher Criticism. It is their own admitted position, according to their own writings.

The difficulty, therefore, that presents itself to the average man of today is this: How can these critics still claim to believe in the Bible as the Christian Church has ever believed it?

A DISCREDITED BIBLE.

There can be no doubt that Christ and His Apostles accepted the whole of the Old Testament as inspired in every portion of every part; from the first chapter of Genesis to the last chapter of Malachi, all was implicitly believed to be the very Word of God Himself. And ever since their day the view of the Universal Christian Church has been that the Bible is the Word of God; as the twentieth article of the Anglican Church terms it, it is God's Word written. The Bible as a whole is inspired. "All that is written is God-inspired." That is, the Bible does not merely *contain* the Word of God; it *is* the Word of God. It contains a revelation. "All is not revealed, but all is inspired." This is the conservative and, up to the present day, the almost universal view of the question. There are, it is well known, many theories of inspiration. But whatever view or theory of inspiration men may hold, plenary, verbal, dynamical, mechanical, superintendent, or governmental, they refer either to the inspiration of the men who wrote, or to the inspiration of what is written. In one word, they imply throughout the work of God the Holy Ghost, and are bound up with the concomitant ideas of authority, veracity, reliability, and truth divine. (The two strongest works on the subject from this standpoint are by Gaussen and Lee. Gaussen on the Theopneustia is published in an American edition by Hitchcock & Walden, of

Cincinnati; and Lee on the Inspiration of Holy Scripture is published by Rivingtons. Bishop Wordsworth, on the "Inspiration of the Bible," is also very scholarly and strong. Rivingtons, 1875.)

The Bible can no longer, according to the critics, be viewed in this light. It is not the Word in the old sense of that term. It is not the Word of God in the sense that all of it is given by the inspiration of God. It simply *contains* the Word of God. In many of its parts it is just as uncertain as any other human book. It is not even reliable history. Its records of what it does narrate as ordinary history are full of falsifications and blunders. The origin of Deuteronomy, e. g., was "a consciously refined falsification." (See Möller, page 207.)

THE REAL DIFFICULTY.

But do they still claim to believe that the Bible is inspired? Yes. That is, in a measure. As Dr. Driver says in his preface, "Criticism in the hands of Christian scholars does not banish or destroy the inspiration of the Old Testament; it pre-supposes it." That is perfectly true. Criticism in the hands of Christian scholars is safe. But the preponderating scholarship in Old Testament criticism has admittedly *not* been in the hands of men who could be described as Christian scholars. It has been in the hands of men who disavow belief in God and Jesus Christ Whom He sent. Criticism in the hands of Horne and Hengstenberg does not banish or destroy the inspiration of the Old Testament. But, in the hands of Spinoza, and Graf, and Wellhausen, and Kuenen, inspiration is neither pre-supposed nor possible. Dr. Briggs and Dr. Smith may avow earnest avowals of belief in the Divine character of the Bible, and Dr. Driver may assert that critical conclusions do not touch either the authority or the inspiration of the Scriptures of the Old Testament, but from first to last, they treat God's Word with an indifference almost

equal to that of the Germans. They certainly handle the Old Testament as if it were ordinary literature. And in all their theories they seem like plastic wax in the hands of the rationalistic moulders. But they still claim to believe in Biblical inspiration.

A REVOLUTIONARY THEORY.

Their theory of inspiration must be, then, a very different one from that held by the average Christian.

In the Bampton Lectures for 1903, Professor Sanday of Oxford, as the exponent of the later and more conservative school of Higher Criticism, came out with a theory which he termed the inductive theory. It is not easy to describe what is fully meant by this, but it appears to mean the presence of what they call "a divine element" in certain parts of the Bible. What that really is he does not accurately declare. The language always vapours off into the vague and indefinite, whenever he speaks of it. In what books it is he does not say. "It is present in different books and parts of books in different degrees." "In some the Divine element is at the maximum; in others at the minimum." He is not always sure. He is sure it is not in Esther, in Ecclesiastes, in Daniel. If it is in the historical books, it is there as conveying a religious lesson rather than as a guarantee of historic veracity, rather as interpreting than as narrating. At the same time, if the histories as far as textual construction was concerned were "natural processes carried out naturally," it is difficult to see where the Divine or supernatural element comes in. It is an inspiration which seems to have been devised as a hypothesis of compromise. In fact, it is a tenuous, equivocal, and indeterminate something, the amount of which is as indefinite as its quality. (Sanday, pages 100-398; cf. Driver, Preface, ix.)

But its most serious feature is this: It is a theory of inspiration that completely overturns the old-fashioned ideas of the Bible and its unquestioned standard of authority and

truth. For whatever this so-called Divine element is, it appears to be quite consistent with defective argument, incorrect interpretation, if not what the average man would call forgery or falsification.

It is, in fact, revolutionary. To accept it the Christian will have to completely readjust his ideas of honor and honesty, of falsehood and misrepresentation. Men used to think that forgery was a crime, and falsification a sin. Pusey, in his great work on Daniel, said that "to write a book under the name of another and to give it out to be his is in any case a forgery, dishonest in itself and destructive of all trustworthiness." (Pusey, *Lectures on Daniel*, page 1.) But according to the Higher Critical position, all sorts of pseudonymous material, and not a little of it believed to be true by the Lord Jesus Christ Himself, is to be found in the Bible, and no antecedent objection ought to be taken to it.

Men used to think that inaccuracy would affect reliability and that proven inconsistencies would imperil credibility. But now it appears that there may not only be mistakes and errors on the part of copyists, but forgeries, intentional omissions, and misinterpretations on the part of authors, and yet, marvelous to say, faith is not to be destroyed, but to be placed on a firmer foundation. (Sanday, page 122.) They have, according to Briggs, enthroned the Bible in a higher position than ever before. (Briggs, "The Bible, Church and Reason," page 149.) Sanday admits that there is an element in the Pentateuch derived from Moses himself. An element! But he adds, "However much we may believe that there is a genuine Mosaic foundation in the Pentateuch, it is difficult to lay the finger upon it, and to say with confidence, here Moses himself is speaking." "The strictly Mosaic element in the Pentateuch must be indeterminate." "We ought not, perhaps, to use them (the visions of Ex. 3 and 33) without reserve for Moses himself" (pages 172-174-176). The ordi-

nary Christian, however, will say: Surely if we deny the Mosaic authorship and the unity of the Pentateuch we must undermine its credibility. The Pentateuch claims to be Mosaic. It was the universal tradition of the Jews. It is expressly stated in nearly all the subsequent books of the Old Testament. The Lord Jesus said so most explicitly. (John 5:46-47.)

IF NOT MOSES, WHO?

For this thought must surely follow to the thoughtful man: If Moses did not write the Books of Moses, who did?

If there were three or four, or six, or nine authorized original writers, why not fourteen, or sixteen, or nineteen? And then another and more serious thought must follow that. Who were these original writers, and who originated them? If there were manifest evidences of alterations, manipulations, inconsistencies and omissions by an indeterminate number of unknown and unknowable and undateable redactors, then the question arises, who were these redactors, and how far had they authority to redact, and who gave them this authority? If the redactor was the writer, was he an inspired writer, and if he was inspired, what was the degree of his inspiration; was it partial, plenary, inductive or indeterminate? This is a question of questions: What is the guarantee of the inspiration of the redactor, and who is its guarantor? Moses we know, and Samuel we know, and Daniel we know, but ye anonymous and pseudonymous, who are ye? The Pentateuch, with Mosaic authorship, as Scriptural, divinely accredited, is upheld by Catholic tradition and scholarship, and appeals to reason. But a mutilated cento or scrap-book of anonymous compilations, with its pre- and post-exilic redactors and redactions, is confusion worse confounded.

At least that is the way it appears to the average Christian. He may not be an expert in philosophy or theology, but his common sense must surely be allowed its rights. And

that is the way it appears, too, to such an illustrious scholar and critic as Dr. Emil Reich. (Contemporary Review, April, 1905, page 515.)

It is not possible then to accept the Kuenen-Wellhausen theory of the structure of the Old Testament and the Sanday-Driver theory of its inspiration without undermining faith in the Bible as the Word of God. For the Bible is either the Word of God, or it is not. The children of Israel were the children of the Only Living and True God, or they were not. If their Jehovah was a mere tribal deity, and their religion a human evolution; if their sacred literature was natural with mythical and pseudonymous admixtures; then the Bible is dethroned from its throne as the exclusive, authoritative, Divinely inspired Word of God. It simply ranks as one of the sacred books of the ancients with similar claims of inspiration and revelation. Its inspiration is an indeterminate quantity and any man has a right to subject it to the judgment of his own critical insight, and to receive just as much of it as inspired as he or some other person believes to be inspired. When the contents have passed through the sieve of his judgment the inspired residuum may be large, or the inspired residuum may be small. If he is a conservative critic it may be fairly large, a maximum; if he is a more advanced critic it may be fairly small, a minimum. It is simply the ancient literature of a religious people containing somewhere the Word of God; "a revelation of no one knows what, made no one knows how, and lying no one knows where, except that it is to be somewhere between Genesis and Revelation, but probably to the exclusion of both." (Pusey, Daniel, xxviii.)

NO FINAL AUTHORITY.

Another serious consequence of the Higher Critical movement is that it threatens the Christian system of doctrine and the whole fabric of systematic theology. For up to the present time any text from any part of the Bible was accepted as

a proof-text for the establishment of any truth of Christian teaching, and a statement from the Bible was considered an end of controversy. The doctrinal systems of the Anglican, the Presbyterian, the Methodist and other Churches are all based upon the view that the Bible contains the truth, the whole truth, and nothing but the truth. (See 39 Articles Church of England, vi, ix, xx, etc.) They accept as an axiom that the Old and New Testaments in part, and as a whole, have been given and sealed by God the Father, God the Son, and God the Holy Ghost. All the doctrines of the Church of Christ, from the greatest to the least, are based on this. All the proofs of the doctrines are based also on this. No text was questioned; no book was doubted; all Scripture was received by the great builders of our theological systems with that unassailable belief in the inspiration of its texts, which was the position of Christ and His apostles.

But now the Higher Critics think they have changed all that.

They claim that the science of criticism has dispossessed the science of systematic theology. Canon Henson tells us that the day has gone by for proof-texts and harmonies. It is not enough now for a theologian to turn to a book in the Bible, and bring out a text in order to establish a doctrine. It might be in a book, or in a portion of the Book that the German critics have proved to be a forgery, or an anachronism. It might be in Deuteronomy, or in Jonah, or in Daniel, and in that case, of course, it would be out of the question to accept it. The Christian system, therefore, will have to be re-adjusted if not revolutionized, every text and chapter and book will have to be inspected and analyzed in the light of its date, and origin, and circumstances, and authorship, and so on, and only after it has passed the examining board of the modern Franco-Dutch-German criticism will it be allowed to stand as a proof-text for the establishment of any Christian doctrine.

But the most serious consequence of this theory of the structure and inspiration of the Old Testament is that it overturns the juridic authority of our Lord Jesus Christ.

WHAT OF CHRIST'S AUTHORITY?

The attitude of Christ to the Old Testament Scriptures must determine ours. He is God. He is truth. His is the final voice. He is the Supreme Judge. There is no appeal from that court. Christ Jesus the Lord believed and affirmed the historic veracity of the whole of the Old Testament writings implicitly (Luke 24:44). And the Canon, or collection of Books of the Old Testament, was precisely the same in Christ's time as it is today. And further. Christ Jesus our Lord believed and emphatically affirmed the Mosaic authorsip of the Pentateuch (Matt. 5:17-18; Mark 12:26-36; Luke 16:31; John 5:46-47). That is true, the critics say. But, then, neither Christ nor His Apostles were critical scholars! Perhaps not in the twentieth century sense of the term. But, as a German scholar said, if they were not *critici doctores*, they were *doctores veritatis* who did not come into the world to fortify popular errors by their authority. But then they say, Christ's knowledge as man was limited. He grew in knowledge (Luke 2:52). Surely that implies His ignorance. And if His ignorance, why not His ignorance with regard to the science of historical criticism? (Gore, *Lux Mundi*, page 360; Briggs, *H. C. of Hexateuch*, page 28.) Or even if He did know more than His age, He probably spoke as He did in accommodation with the ideas of His contemporaries! (Briggs, page 29.)

In fact, what they mean is practically that Jesus did know perfectly well that Moses did not write the Pentateuch, but allowed His disciples to believe that Moses did, and taught His disciples that Moses did, simply because He did not want to upset their simple faith in the whole of the Old Testament as the actual and authoritative and Divinely revealed Word

of God. (See Driver, page 12.) Or else, that Jesus imagined, like any other Jew of His day, that Moses wrote the books that bear his name, and believed, with the childlike Jewish belief of His day, the literal inspiration, Divine authority and historic veracity of the Old Testament, and yet was completely mistaken, ignorant of the simplest facts, and wholly in error. In other words, He could not tell a forgery from an original, or a pious fiction from a genuine document. (The analogy of Jesus speaking of the sun rising as an instance of the theory of accommodation is a very different thing.)

This, then, is their position: Christ knew the views He taught were false, and yet taught them as truth. Or else, Christ didn't know they were false and believed them to be true when they were not true. In either case the Blessed One is dethroned as True God and True Man. If He did not know the books to be spurious when they were spurious and the fables and myths to be mythical and fabulous; if He accepted legendary tales as trustworthy facts, then He was not and is not omniscient. He was not only intellectually fallible, He was morally fallible; for He was not true enough "to miss the ring of truth" in Deuteronomy and Daniel.

And further. If Jesus did know certain of the books to be lacking in genuineness, if not spurious and pseudonymous, if He did know the stories of the Fall and Lot and Abraham and Jonah and Daniel to be allegorical and imaginary, if not unverifiable and mythical, then He was neither trustworthy nor good. "If it were not so, I would have told you." We feel, those of us who love and trust Him, that if these stories were not true, if these books were a mass of historical untruths, if Abraham was an eponymous hero, if Joseph was an astral myth, that He would have told us so. It is a matter that concerned His honor as a Teacher as well as His knowledge as our God. As Canon Liddon has conclusively pointed out, if our Lord was unreliable in these historic and

documentary matters of inferior value, how can He be followed as the teacher of doctrinal truth and the revealer of God? (John 3:12.) (Liddon, *Divinity of Our Lord*, pages 475-480.)

AFTER THE KENOSIS.

Men say in this connection that part of the humiliation of Christ was His being touched with the infirmities of our human ignorance and fallibilities. They dwell upon the so-called doctrine of the Kenosis, or the emptying, as explaining satisfactorily His limitations. But Christ spoke of the Old Testament Scriptures after His resurrection. He affirmed after His glorious resurrection that "all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning Me" (Luke 24:44). This was not a statement made during the time of the Kenosis, when Christ was a mere boy, or a youth, or a mere Jew after the flesh (1 Cor. 13:11). It is the statement of Him Who has been declared the Son of God with power. It is the Voice that is final and overwhelming. The limitations of the Kenosis are all abandoned now, and yet the Risen Lord not only does not give a shadow of a hint that any statement in the Old Testament is inaccurate or that any portion thereof needed revision or correction, not only most solemnly declared that those books which we receive as the product of Moses were indeed the books of Moses, but authorized with His Divine imprimatur the whole of the Old Testament Scriptures from beginning to end.

There are, however, two or three questions that must be raised, as they will have to be faced by every student of present day problems. The first is this: Is not refusal of the higher critical conclusions mere opposition to light and progress and the position of ignorant alarmists and obscurantists?

NOT OBSCURANTISTS.

It is very necessary to have our minds made perfectly clear on this point, and to remove not a little dust of misunderstanding.

The desire to receive all the light that the most fearless search for truth by the highest scholarship can yield is the desire of every true believer in the Bible. No really healthy Christian mind can advocate obscurantism. The obscurant who opposes the investigation of scholarship, and would throttle the investigators, has not the spirit of Christ. In heart and attitude he is a Mediævalist. To use Bushnell's famous apologue, he would try to stop the dawning of the day by wringing the neck of the crowing cock. No one wants to put the Bible in a glass case. But it is the duty of every Christian who belongs to the noble army of truth-lovers to test all things and to hold fast that which is good. He also has rights even though he is, technically speaking, unlearned, and to accept any view that contradicts his spiritual judgment simply because it is that of a so-called scholar, is to abdicate his franchise as a Christian and his birthright as a man. (See that excellent little work by Professor Kennedy, "Old Testament Criticism and the Rights of the Unlearned," F. H. Revell.) And in his right of private judgment he is aware that while the privilege of investigation is conceded to all, the conclusions of an avowedly prejudiced scholarship must be subjected to a peculiarly searching analysis. The most ordinary Bible reader is learned enough to know that the investigation of the Book that claims to be supernatural by those who are avowed enemies of all that is supernatural, and the study of subjects that can be understood only by men of humble and contrite heart by men who are admittedly irreverent in spirit, must certainly be received with caution. (See Parker's striking work, "None Like It," F. H. Revell, and his last address.)

THE SCHOLARSHIP ARGUMENT.

The second question is also serious: Are we not bound to receive these views when they are advanced, not by rationalists, but by Christians, and not by ordinary Christians, but by men of superior and unchallengeable scholarship?

There is a widespread idea among younger men that the so-called Higher Critics must be followed because their scholarship settles the questions. This is a great mistake. No expert scholarship can settle questions that require a humble heart, a believing mind and a reverent spirit, as well as a knowledge of Hebrew and philology; and no scholarship can be relied upon as expert which is manifestly characterized by a biased judgment, a curious lack of knowledge of human nature, and a still more curious deference to the views of men with a prejudice against the supernatural. No one can read such a suggestive and sometimes even such an inspiring writer as George Adam Smith without a feeling of sorrow that he has allowed this German bias of mind to lead him into such an assumption of infallibility in many of his positions and statements. It is the same with Driver. With a kind of *sic volo sic jubeo* airy ease he introduces assertions and propositions that would really require chapter after chapter, if not even volume after volume, to substantiate. On page after page his "must be," and "could not possibly be," and "could certainly not," extort from the average reader the natural exclamation: "But why?" "Why not?" "Wherefore?" "On what grounds?" "For what reason?" "Where are the proofs?" But of proofs or reason there is not a trace. The reader must be content with the writer's assertions. It reminds one, in fact, of the "we may well suppose," and "perhaps" of the Darwinian who offers as the sole proof of the origination of a different species his random supposition! ("Modern Ideas of Evolution," Dawson, pages 53-55.)

A GREAT MISTAKE.

There is a widespread idea also among the younger students that because Graf and Wellhausen and Driver and Cheyne are experts in Hebrew that, therefore, their deductions as experts in language must be received. This, too, is a mistake. There is no such difference in the Hebrew of the so-called original sources of the Hexateuch as some suppose. The argument from language, says Professor Bissell ("Introduction to Genesis in Colors," page vii), requires extreme care for obvious reasons. There is no visible cleavage line among the supposed sources. Any man of ordinary intelligence can see at once the vast difference between the English of Tennyson and Shakespeare, and Chaucer and Sir John de Mandeville. But no scholar in the world ever has or ever will be able to tell the dates of each and every book in the Bible by the style of the Hebrew. (See Sayce, "Early History of the Hebrews," page 109.) The unchanging Orient knows nothing of the swift lingual variations of the Occident. Pusey, with his masterly scholarship, has shown how even the Book of Daniel, from the standpoint of philology, cannot possibly be a product of the time of the Maccabees. ("On Daniel," pages 23-59.) The late Professor of Hebrew in the University of Toronto, Professor Hirschfelder, in his very learned work on Genesis, says: "We would search in vain for any peculiarity either in the language or the sense that would indicate a two-fold authorship." As far as the language of the original goes, "the most fastidious critic could not possibly detect the slightest peculiarity that would indicate it to be derived from two sources" (page 72). Dr. Emil Reich also, in his "Bankruptcy of the Higher Criticism," in the *Contemporary Review*, April, 1905, says the same thing.

NOT ALL ON ONE SIDE.

A third objection remains, a most serious one. It is that all the scholarship is on one side. The old-fashioned conserva-

tive views are no longer maintained by men with pretension to scholarship. The only people who oppose the Higher Critical views are the ignorant, the prejudiced, and the illiterate. (Briggs' "Bible, Church and Reason," pages 240-247.)

This, too, is a matter that needs a little clearing up. In the first place it is not fair to assert that the upholders of what are called the old-fashioned or traditional views of the Bible are opposed to the pursuit of scientific Biblical investigation. It is equally unfair to imagine that their opposition to the views of the Continental school is based upon ignorance and prejudice.

What the Conservative school oppose is not Biblical criticism, but Biblical criticism by rationalists. They do not oppose the conclusions of Wellhausen and Kuenen because they are experts and scholars; they oppose them because the Biblical criticism of rationalists and unbelievers can be neither expert nor scientific. A criticism that is characterized by the most arbitrary conclusions from the most spurious assumptions has no right to the word scientific. And further. Their adhesion to the traditional views is not only conscientious but intelligent. They believe that the old-fashioned views are as scholarly as they are Scriptural. It is the fashion in some quarters to cite the imposing list of scholars on the side of the German school, and to sneeringly assert that there is not a scholar to stand up for the old views of the Bible.

This is not the case. Hengstenberg of Basle and Berlin, was as profound a scholar as Eichhorn, Vater or De Wette; and Keil or Kurtz, and Zahn and Rupprecht were competent to compete with Reuss and Kuenen. Wilhelm Möller, who confesses that he was once "immovably convinced of the irrefutable correctness of the Graf-Wellhausen hypothesis," has revised his former radical conclusions on the ground of reason and deeper research as a Higher Critic; and Professor Winckler, who has of late overturned the assured and settled results of the Higher Critics from the foundations, is,

according to Orr, the leading Orientalist in Germany, and a man of enormous learning.

Sayce, the Professor of Assyriology at Oxford, has a right to rank as an expert and scholar with Cheyne, the Oriel Professor of Scripture Interpretation. Margoliouth, the Laudian Professor of Arabic at Oxford, as far as learning is concerned, is in the same rank with Driver, the Regius Professor of Hebrew, and the conclusion of this great scholar with regard to one of the widely vaunted theories of the radical school, is almost amusing in its terseness.

"Is there then nothing in the splitting theories," he says in summarizing a long line of defense of the unity of the book of Isaiah; "is there then nothing in the splitting theories? To my mind, *nothing at all!*" ("Lines of Defense," page 136.)

Green and Bissell are as able, if not abler, scholars than Robertson Smith and Professor Briggs, and both of these men, as a result of the widest and deepest research, have come to the conclusion that the theories of the Germans are unscientific, unhistorical, and unscholarly. The last words of Professor Green in his very able work on the "Higher Criticism of the Pentateuch" are most suggestive. "Would it not be wiser for them to revise their own ill-judged alliance with the enemies of evangelical truth, and inquire whether Christ's view of the Old Testament may not, after all, be the true view?"

Yes. That, after all, is the great and final question. We trust we are not ignorant. We feel sure we are not malignant. We desire to treat no man unfairly, or set down aught in malice.

But we desire to stand with Christ and His Church. If we have any prejudice, we would rather be prejudiced against rationalism. If we have any bias, it must be against a teaching which unsteadies heart and unsettles faith. Even at the expense of being thought behind the times, we prefer to

stand with our Lord and Saviour Jesus Christ in receiving the Scriptures as the Word of God, without objection and without a doubt. A little learning, and a little listening to rationalistic theorizers and sympathizers may incline us to uncertainty; but deeper study and deeper research will incline us as it inclined Hengstenberg and Möller, to the profoundest conviction of the authority and authenticity of the Holy Scriptures, and to cry, "Thy word is very pure; therefore, Thy servant loveth it."

APPENDIX.

It may not be out of place to add here a small list of reading matter that will help the reader who wants to strengthen his position as a simple believer in the Bible. As I said before, a large list would be altogether too cumbersome. I would only put down those that I have personally found most valuable and suggestive. If one can afford only one or two, I would suggest Green and Kennedy; or Munhall and Parker; or Saphir and Anderson; or Orr and Urquhart.

The most massive and scholarly are Horne's Introduction, and Pusey on Daniel, but they are deep, heavy and suitable only for the more cultured and trained readers.

GREEN. "The Higher Criticism of the Pentateuch." (Scribner's.)

GREEN. "General Introduction to the Old Testament," in two volumes; the Text and the Canon. (Scribner's.)

GREEN. "Unity of Genesis." (Scribner's.)

The foregoing are very good. Green was a great scholar, the Princeton Professor of Oriental and Old Testament Literature, a man who deeply loved the Bible and the Lord Jesus. He is perhaps the strongest of the scholarly opponents of the rationalistic Higher Critics.

- ORR. "The Bible under Trial." (Armstrong & Son, New York.)
- ORR. "The Problem of the Old Testament." (Nesbit & Co.)
Dr. Orr is one of the ablest and most scholarly writers in the English-speaking world today.
- BISSELL. "The Pentateuch. Its Origin and Structure." (Scribner's.)
- BISSELL. "Introduction to Genesis." Printed in colors.
Bissell is a careful scholar, and writes from the conservative side. Able, but not so firm as Green.
- MUNHALL. "The Highest Critic vs. the Higher Critics." (Revell.)
By an evangelist, and therefore from the earnest rather than the expert standpoint. More to the level of the average reader than Green or Bissell
- MÖLLER. "Are the Critics Right?" (Revell.)
By a former follower of Graf-Wellhausen and most interesting to the scholarly. Hardly suitable for the average reader, as it assumes familiarity with the technicalities of the German critical school.
- MARGOLIOUTH. "Lines of Defence of the Biblical Revelation." (Hodder & Stoughton.) Academic and technical; intensely interesting. His reasoning is not equally powerful throughout, however.
- ANDERSON. "The Bible and Modern Criticism." (Revell.)
The work of a layman, vigorous and earnest. He gives no uncertain sound.
- PARKER. "None Like It." A plea for the old sword. (Revell.)
Vigorous and slashing, too, but grand in the eloquence of its pleadings. Every minister should read it. Brimming with sanctified common sense.
- SAYCE. "The Early History of the Hebrews." (Rivington's.)
The chapter on the composition of the Pentateuch is very strong.
- WALLER. "Moses and the Prophets." (Nisbet.)
A vigorous and unanswerable criticism of Driver's treatment of the Pentateuch.
- KENNEDY. "Old Testament Criticism and the Rights of the Unlearned." (Revell.)
A small and cheap book, but well worth study.
- SHERATON. "The Higher Criticism." (The Tract Society, Toronto.)
A most valuable little work. Thoroughly up-to-date.

The following works also, although they are not exactly along the line of the Higher Criticism, are most valuable and suggestive:

- SAPHIR. "Christ and the Scriptures." (Revell.)
A little book, but a multum in parvo. To my mind for its size the best thing ever written on the subject.
- SAPHIR. "The Divine Unity of Scripture." (Revell.)
A great book. Full of well cooked meat. Most scholarly, deeply spiritual, always suggestive.
- PIERSON. "Many Infallible Proofs." (Revell.)
Earnest, full, illustrative; most helpful.
- URQUHART. "The Inspiration and Accuracy of the Holy Scriptures." (Marshall Bros.)
Excellent and scholarly.
- GIBSON. "The Ages before Moses." (Oliphant's, Edinburgh.)
A most valuable and suggestive work. Especially useful to young ministers.
- GIBSON. "The Mosaic Era." (Randolph, New York.)
Spiritual and suggestive also.

A scholarly friend suggests also the following:

Rev. Thos. Whitelaw, M. A., D. D., LL. D., on "The Old Testament Problem."

James W. Thurtell, LL. D., D. D., on "Old Testament Problems."

C. H. Rouse, M. A., LL. B., D. D., on "Old Testament Criticism in New Testament Light."

Rev. Hugh M'Intosh, M. A., on "Is Christ Infallible and The Bible True?"



CHAPTER VI

THE DOCTRINAL VALUE OF THE FIRST CHAPTERS OF GENESIS

BY THE REV. DYSON HAGUE, M. A.,
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The Book of Genesis is in many respects the most important book in the Bible. It is of the first importance because it answers, not exhaustively, but sufficiently, the fundamental questions of the human mind. It contains the first authoritative information given to the race concerning these questions of everlasting interest: the Being of God; the origin of the universe; the creation of man; the origin of the soul; the fact of revelation; the introduction of sin; the promise of salvation; the primitive division of the human race; the purpose of the elected people; the preliminary part in the program of Christianity. In one word, in this inspired volume of beginnings, we have the satisfactory explanation of all the sin and misery and contradiction now in this world, and the reason of the scheme of redemption.

Or, to put it in another way. The Book of Genesis is the seed in which the plant of God's Word is enfolded. It is the starting point of God's gradually-unfolded plan of the ages. Genesis is the plinth of the pillar of the Divine revelation. It is the root of the tree of the inspired Scriptures. It is the source of the stream of the holy writings of the Bible. If the base of the pillar is removed, the pillar falls. If the root of the tree is cut out, the tree will wither and die. If the fountain head of the stream is cut off, the stream will dry up. The Bible as a whole is like a chain hanging upon two staples. The Book of Genesis is the one staple; the Book of Revelation is the other. Take away

either staple, the chain falls in confusion. If the first chapters of Genesis are unreliable, the revelation of the beginning of the universe, the origin of the race, and the reason of its redemption are gone. If the last chapters of Revelation are displaced the consummation of all things is unknown. If you take away Genesis, you have lost the explanation of the first heaven, the first earth, the first Adam, and the fall. If you take away Revelation you have lost the completed truth of the new heaven, and the new earth, man redeemed, and the second Adam in Paradise regained.

Further: in the first chapters of the Book of Genesis, you have the strong and sufficient foundation of the subsequent developments of the kingdom of God; the root-germ of all Anthropology, Soteriology, Christology, Satanology, to say nothing of the ancient and modern problems of the mystery and culpability of sin, the Divine ordinance of the Lord's Day, the unity of the race, and God's establishment of matrimony and the family life.

We assume from the start the historicity of Genesis and its Mosaic authorship. It was evidently accepted by Christ the Infallible, our Lord and God, as historical, as one single composition, and as the work of Moses. It was accepted by Paul the inspired. It was accepted universally by the divinely inspired leaders of God's chosen people. (See Green's "Higher Criticism of the Pentateuch.") It has validated itself to the universal Church throughout the ages by its realism and consistency, and by what has been finely termed its subjective truthfulness. We postulate especially the historicity of the first chapters. These are not only valuable, they are vital. They are the essence of Genesis. The Book of Genesis is neither the work of a theorist or a tribal annalist. It is still less the product of some anonymous compiler or compilers in some unknowable era, of a series of myths, historic in form but unhistoric in fact. Its opening is an apocalypse, a direct revelation from the God of all truth. Whether it was given

in a vision or otherwise, it would be impossible to say. But it is possible, if not probable, that the same Lord God, who revealed to His servant as he was in the Spirit on the Lord's Day the apocalypse of the humanly unknown and unknowable events of man's history which will transpire when this heaven and this earth have passed away, would also have revealed to His servant, being in the Spirit, the apocalypse of the humanly unknowable and unknown events which transpired before this earth's history began. It has been asserted that the beginning and the end of things are both absolutely hidden from science. Science has to do with phenomena. It is where science must confess its impotence that revelation steps in, and, with the authority of God, reveals those things that are above it. The beginning of Genesis, therefore, is a divinely inspired narrative of the events deemed necessary by God to establish the foundations for the Divine Law in the sphere of human life, and to set forth the relation between the omnipotent Creator and the man who fell, and the race that was to be redeemed by the incarnation of His Son.

The German rationalistic idea, which has passed over into thousands of more or less orthodox Christian minds, is that these earliest chapters embody ancient traditions of the Semitic-oriental mind. Others go farther, and not only deny them to be the product of the reverent and religious mind of the Hebrew, but assert they were simply oriental legends, not born from above and of God, but born in the East, and probably in pagan Babylonia.

We would therefore postulate the following propositions:

1. The Book of Genesis has no doctrinal value if it is not authoritative.

2. The Book of Genesis is not authoritative if it is not true. For if it is not history, it is not reliable; and if it is not revelation, it is not authoritative.

3. The Book of Genesis is not true if it is not from God. For if it is not from God, it is not inspired; and if it

is not inspired, it possesses to us no doctrinal value whatever.

4. The Book of Genesis is not direct from God if it is a heterogeneous compilation of mythological folklore by unknowable writers.

5. If the Book of Genesis is a legendary narrative, anonymous, indefinitely erroneous, and the persons it described the mere mythical personifications of tribal genius, it is of course not only non-authentic, because non-authenticated, but an insufficient basis for doctrine. The residuum of dubious truth, which might with varying degrees of consent be extracted therefrom, could never be accepted as a foundation for the superstructure of eternally trustworthy doctrine, for it is an axiom that that only is of doctrinal value which is God's Word. Mythical and legendary fiction, and still more, erroneous and misleading tradition, are incompatible not only with the character of the God of all truth, but with the truthfulness, trustworthiness, and absolute authority of the Word of God. We have not taken for our credentials cleverly invented myths. The primary documents, if there were such, were collated and revised and re-written by Moses by inspiration of God.

A sentence in Margoliouth's "Lines of Defence" deserves an attentive consideration today. We should have some opportunity, said the Oxford professor, of gauging the skill of those on whose faith the old-fashioned belief in the authenticity of Scripture has been abandoned. (p. 293.) One would perhaps prefer to put the idea in this way. Our modern Christians should have more opportunity not only of appraising the skill, but of gauging also the spiritual qualifications of a critical school that has been characterized notoriously by an enthusiasm against the miraculous, and a precipitate adoption of any conclusion from a rationalistic source which militates against the historicity of Genesis.

Christians are conceding too much nowadays to the agnostic scientist, and the rationalistic Hebraist, and are often to blame

if they allow them to go out of their specific provinces without protest. Their assumptions ought to be watched with the utmost vigilance and jealousy. (See Gladstone, "The Impregnable Rock of Holy Scripture," pp. 62-83.)

But to resume. The Book of Genesis is the foundation on which the superstructure of the Scriptures rests. The foundation of the foundation is the first three chapters, which form in themselves a complete monograph of revelation. And of this final substructure the first three verses of the first chapter are the foundation.

In the first verse of Genesis in words of supernatural grandeur, we have a revelation of God as the first cause, the Creator of the universe, the world and man. The glorious Being of God comes forth without explanation, and without apology. It is a revelation of the one, personal, living, God. There is in the ancient philosophic cosmogony no trace of the idea of such a Being, still less of such a Creator, for all other systems began and ended with pantheistic, materialistic, or hylozoistic conceptions. The Divine Word stands unique in declaring the absolute idea of the living God, without attempt at demonstration. The spirituality, infinity, omnipotence, sanctity of the Divine Being, all in germ lie here. Nay more. The later and more fully revealed doctrine of the unity of God in the Trinity may be said to lie here in germ also, and the last and deepest revelation to be involved in first and foremost. The fact of God in the first of Genesis is not given as a deduction of reason or a philosophic generalization. It is a revelation. It is a revelation of that primary truth which is received by the universal human mind as a truth that needs no proof, and is incapable of it, but which being received, is verified to the intelligent mind by an irresistible force not only with ontological and cosmological, but with teleological and moral arguments. Here we have in this first verse of Genesis, not only a postulate apart from Revelation, but three great truths which have constituted the glory of our religion.

(1) The Unity of God; in contradiction to all the polytheisms and dualisms of ancient and modern pagan philosophy.

(2) The Personality of God; in contradiction to that pantheism whether materialistic or idealistic, which recognizes God's immanence in the world, but denies His transcendence. For in all its multitudinous developments, pantheism has this peculiarity, that it denies the personality of God, and excludes from the realm of life the need of a Mediator, a Sin-Bearer, and a personal Saviour.

(3) The Omnipotence of God; in contradiction, not only to those debasing conceptions of the anthropomorphic deities of the ancient world, but to all those man-made idols which the millions of heathenism today adore. God made these stars and suns, which man in his infatuation fain would worship. Thus in contradiction to all human conceptions and human evolutions, there stands forth no mere deistic abstraction, but the one, true, living and only God. He is named by the name Elohim, the name of Divine Majesty, the Adorable One, our Creator and Governor; the same God who in a few verses later is revealed as Jehovah-Elohim, Jehovah being the Covenant name, the God of revelation and grace, the Ever-Existent Lord, the God and Father of us all. (Green, "Unity of Genesis," pp. 31, 32; "Fausset's Bib. Ency.," p. 258.)

One of the theories of modernism is that the law of evolution can be traced through the Bible in the development of the idea of God. The development of the idea of God? Is there in the Scriptures any real trace of the development of the idea of God? There is an expansive, and richer, and fuller revelation of the attributes and dealings and ways and workings of God; but not of the idea of God. The God of Gen. 1:1 is the God of Psalms 90; of Isaiah 40:28; of Hebrews 1:1; and Revelation 4:11.

"In the beginning God created the heaven and the earth." Here in a sublime revelation is the doctrinal foundation of the creation of the universe, and the contradiction of the an-

cient and modern conceptions of the eternity of matter. God only is eternal.

One can well believe the story of a Japanese thinker who took up a strange book, and with wonderment read the first sentence: "In the beginning God created the heaven and the earth." It struck him that there was more philosophy of a theological character, and satisfying to the mind and soul, in that one sentence than in all the sacred books of the orient.

That single sentence separates the Scriptures from the rest of human productions. The wisest philosophy of the ancients, Platonic-Aristotelian or Gnostic, never reached the point that the world was created by God in the sense of absolute creation. In no cosmogony outside of the Bible is there a record of the idea that God created the heaven and the earth, as an effort of His will, and the fiat of His eternal, self-existent Personality. *Ex nihilo nihil fit*. The highest point reached by their philosophical speculations was a kind of atomic theory; of cosmic atoms and germs and eggs possessed of some inexplicable forces of development, out of which the present cosmos was through long ages evolved. Matter was almost universally believed to have existed from eternity. The Bible teaches that the universe was not *causa sui* or a mere passive evolution of His nature, nor a mere transition from one form of being to another, from non-being to being, but that it was a direct creation of the personal, living, working God, who created all things out of nothing, but the fiat of His will, and the instrumentality of the eternal Logos. In glorious contrast to agnostic science with its lamentable creed, "I believe that behind and above and around the phenomena of matter and force remains the unsolved mystery of the universe," the Christian holds forth his triumphant solution, "I believe that in the beginning God created the heaven and the earth." (John 1; 1-3; Heb. 1:1; Col. 1:16.) The first verse of the Bible is a proof that the Book is of God.

And so with regard to the subsequent verses. Genesis is admittedly not a scientific history. It is a narrative for mankind to show that this world was made by God for the habitation of man, and was gradually being fitted for God's children. So in a series of successive creative developments from the formless chaos, containing in embryonic condition all elemental constituents, chemical and mechanical, air, earth, fire, and water, the sublime process is recorded, according to the Genesis narrative in the following order:

1. The creation by direct Divine act of matter in its gaseous, aqueous, terrestrial and mineral condition successively. (Gen. 1:1-10; cf. Col. 1:16; Heb. 11:3.)

2. The emergence by Divine creative power of the lowest forms of sea and land life. (Gen. 1:11-13.)

3. The creation by direct Divine act of larger forms of life, aquatic and terrestrial; the great sea monsters and gigantic reptiles (the sheretjim and tanninim). (Dawson, "Origin of the World," p. 213; Gen. 1:20-21.)

4. The emergence by Divine creative power of land animals of higher organization, herbivora and smaller mammals and carnivora. (Gen. 1:24-25.)

5. And finally the creation by direct Divine act of man. (Gen. 1:26, 27.) Not first but last. The last for which the first was made, as Browning so finely puts it. Herein is the compatability of Genesis and science, for this sublime order is just the order that some of the foremost of the nineteenth and twentieth century scientists have proclaimed. It is remarkable, too, that the word for absolutely new creation is only used in connection with the introduction of life. (Gen. 1:1, 2, 27.) These three points where the idea of absolute creation is introduced are the three main points at which modern champions of evolution find it impossible to make their connection.

Next we have in this sublime revelation the doctrinal foundation for the beginning of mankind.

Man was created, not evolved. That is, he did not come from protoplasmic mud-mass, or sea ooze bathybian, or by descent from fish or frog, or horse, or ape; but at once, direct, full made, did man come forth from God. When you read what some writers, professedly religious, say about man and his bestial origin your shoulders unconsciously droop; your head hangs down; your heart feels sick. Your self-respect has received a blow. When you read Genesis, your shoulders straighten, your chest emerges. You feel proud to be that thing that is called man. Up goes your heart, and up goes your head. The Bible stands openly against the evolutionary development of man, and his gradual ascent through indefinite aeons from the animal. Not against the idea of the development of the plans of the Creator in nature, or a variation of species by means of environment and processes of time. That is seen in Genesis, and throughout the Bible, and in this world. But the Bible does stand plainly against that garish theory that all species, vegetable and animal, have originated through evolution from lower forms through long natural processes. The materialistic form of this theory to the Christian is most offensive. It practically substitutes an all-engendering protoplasmic call for the only and true God. But even the theistic-supernaturalistic theory is opposed to the Bible and to Science for these reasons.

1. There is no such universal law of development. On the contrary, scientific evidence is now standing for deterioration. The flora and the fauna of the latest period show no trace of improvement, and even man, proud man, from the biological and physiological standpoint has gained nothing to speak of from the dawn of history. The earliest archæological remains of Egypt, Assyria, Babylonia, show no trace of slow emergence from barbarism. That species can be artificially improved is true, but that is not transmutation of species. (Dawson, "Origin of the World," pp. 227-277.)

2. No new type has ever been discovered. Science is

universally proclaiming the truth of Gen. 1:11, 12, 21, 24, 25 "after his kind," "after their kind"; that is, species by species. Geology with its five hundred or so species of ganoids proclaims the fact of the non-transmutation of species. If, as they say, the strata tell the story of countless aeons, it is strange that during those countless aeons the trilobite never produced anything but a trilobite, nor has the ammonite ever produced anything but an ammonite. The elaborately artificial exceptions of modern science only confirm the rule. (See Townsend, "Collapse of Evolution.")

3. Nor is there any trace of transmutation of species. Man develops from a single cell, and the cell of a monkey is said to be indistinguishable from that of a man. But the fact that a man cell develops into a man and the monkey cell develops into a monkey, shows there is an immeasurable difference between them. And the development from a cell into a man has nothing whatever to do with the evolution of one species into another. "To science, species are practically unchangeable units" ("Origin of the World," p. 227). Man is the sole species of his genus, and the sole representative of his species. The abandonment of any original type is said to be soon followed by the complete extinction of the family.

4. Nor has the missing link been found. The late Robert Etheridge of the British Museum, head of the geological department, and one of the ablest of British paleontologists, has said: "In all that great museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is not founded on observation, and is wholly unsupported by facts." And Professor Virchow is said to have declared with vehemence regarding evolution: "It's all nonsense. You are as far as ever you were from establishing any connection between man and the ape." A great gulf is fixed between the theory of evolution and the sublime statement of Gen. 1:26, 27. These verses give man his true place in the universe as the consummation of creation. Made out of the

dust of the ground, and created on the same day with the highest group of animals, man has physiological affinities with the animal creation. But he was made in the image of God, and therefore transcendently superior to any animal. "Man is a walker, the monkey is a climber," said the great French scientist, De Quatrefages, years ago. A man does a thousand things every day that a monkey could not do if he tried ten thousand years. Man has the designing, controlling, ordering, constructive, and governing faculties. Man has personality, understanding, will, conscience. Man is fitted for apprehending God, and for worshipping God. The Genesis account of man is the only possible basis of revelation. The revelation of fatherhood; of the beautiful, the true, the good; of purity, of peace; is unthinkable to a horse, a dog, or a monkey. The most civilized simian could have no affinity with such ideas. There is no possibility of his conceiving such conceptions, or of receiving them if revealed. It is, moreover, the only rational basis for the doctrine of regeneration in opposition to the idea of the evolution of the human character, and of the great doctrine of the incarnation. Man once made in the image of God, by the regenerating power of the Holy Ghost is born again and made in the image of God the Son.

Further, we have in this sublime revelation of Genesis the doctrinal foundation of—

1. The unity of the human race.
2. The fall of man.
3. The plan of redemption.

1. With regard to the first, Sir William Dawson has said that the Bible knows but one Adam. Adam was not a myth, or an ethnic name. He was a veritable man, made by God; not an evolutionary development from some hairy anthropoid in some imaginary continent of Lemuria. The Bible knows but one species of man, one primitive pair. This is confirmed by the Lord Jesus Christ in Matt. 19:4. It is re-affirmed

by Paul in Acts 17:26, whichever reading may be taken, and in Rom. 5:12; 1 Cor. 15:21, 47, 49. Nor is there any ground for supposing that the word Adam is used in a collective sense, and thus leave room for the hypotheses of the evolutionary development of a large number of human pairs. All things in both physiology and ethnology, as well as in the sciences, which bear on the subject, confirm the idea of the unity of the human race. (Saphir, p. 206.)

2. With regard to the fall of man. The foundation of all Hamartology and Anthropology lies in the first three chapters of Genesis. It teaches us that man was originally created for communion with God, and that whether his personality was dichotomistic or trichotomistic, he was entirely fitted for personal, intelligent fellowship with his Maker, and was united with Him in the bonds of love and knowledge. Every element of the Bible story recommends itself as a historic narrative. Placed in Eden by his God, with a work to do, and a trial-command, man was potentially perfect, but with the possibility of fall. Man fell, though it was God's will that man should rise from that human *posse non peccari* as a free agent into the Divine *non posse peccari*. (Augustine, "De Civitate Dei", Book 22, Chap. 30.) Man fell by disobedience, and through the power of a supernatural deceiver called that old serpent, the devil and Satan, who from Gen. 3 to Rev. 19 appears as the implacable enemy of the human race, and the head of that fallen angel-band which abandoned through the sin of pride their first principality.

This story is incomprehensible if only a myth. The great Dutch theologian, Van Oosterzee says, "The narrative presents itself plainly as history. Such an historico-fantastic clothing of a pure philosophic idea accords little with the genuine spirit of Jewish antiquity." (Dog. ii, p. 403.)

Still more incomprehensible is it, if it is merely an allegory which refers fruit, serpent, woman, tree, eating, etc., to entirely different things from those mentioned in the Bible. It

is history. It is treated as such by our Lord Jesus Christ, who surely would not mistake a myth for history, and by St. Paul, who hardly built Rom. 5, and 1 Cor. 15, on cleverly composed fables. It is the only satisfactory explanation of the corruption of the race. From Adam's time death has reigned.

This story of the fall stands, moreover, as a barrier against all Manicheism, and against that Pelagianism which declares that man is not so bad after all, and derides the doctrine of original sin which in all our Church confessions distinctly declares the possession by every one from birth of this sinful nature. (See, e. g., Art. IX of "Anglican Church.") The penalty and horror of sin, the corruption of our human nature, and the hopelessness of our sinful estate are things definitely set forth in the Holy Scripture, and are St. Paul's divinely-inspired deductions from this fact of the incoming of sin and death through the disobedience and fall of Adam, the original head of the human race. The race is in a sinful condition. (Rom. 5:12.) Mankind is a solidarity. As the root of a tree lives in stem, branch, leaf and fruit; so in Adam, as Anselm says, a person made nature sinful, in his posterity nature made persons sinful. Or, as Pascal finely puts it, original sin is folly in the sight of man, but this folly is wiser than all the wisdom of man. For without it, who could have said what man is. His whole condition depends upon this imperceptible point. ("Thoughts," ch. xiii-11.) This Genesis story further is the foundation of the Scripture doctrine of all human responsibility, and accountability to God. A lowered anthropology always means a lowered theology, for if man was not a direct creation of God, if he was a mere indirect development, through slow and painful process, of no one knows what, or how, or why, or when, or where, the main spring of moral accountability is gone. The fatalistic conception of man's personal and moral life is the deadly gift of naturalistic evolution to our age, said Prof. D. A. Curtis recently.

3. With regard to our redemption, the third chapter of Genesis is the basis of all Soteriology. If there was no fall, there was no condemnation, no separation and no need of reconciliation. If there was no need of reconciliation, there was no need of redemption; and if there was no need of redemption, the Incarnation was a superfluity, and the crucifixion folly. (Gal. 3:21.) So closely does the apostle link the fall of Adam and the death of Christ, that without Adam's fall the science of theology is evacuated of its most salient feature, the atonement. If the first Adam was not made a living soul and fell, there was no reason for the work of the Second Man, the Lord from heaven. The rejection of the Genesis story as a myth, tends to the rejection of the Gospel of salvation. One of the chief corner stones of the Christian doctrine is removed, if the historical reality of Adam and Eve is abandoned, for the fall will ever remain as the starting point of special revelation, of salvation by grace, and of the need of personal regeneration. In it lies the germ of the entire apostolic Gospel.

Finally, we have in Gen. 2 the doctrinal foundation of those great fundamentals, the necessity of labor, the Lord's Day of rest, the Divine ordinance of matrimony, and the home life of mankind. The weekly day of rest was provided for man by his God, and is planted in the very forefront of revelation as a Divine ordinance, and so also is marriage and the home. Our Lord Jesus Christ endorses the Mosaic story of the creation of Adam and Eve, refers to it as the explanation of the Divine will regarding divorce, and sanctions by His infallible *imprimatur* that most momentous of ethical questions, monogamy. Thus the great elements of life as God intended it, the three universal factors of happy, healthy, helpful life, law, labor, love, are laid down in the beginning of God's Book.

Three other remarkable features in the first chapters of Genesis deserve a brief reference.

The first is the assertion of the original unity of the language of the human race. (Gen. 11:1.) Max Muller, a foremost ethnologist and philologist, declares that all our languages, in spite of their diversities, must have originated in one common source. (See Saphir, "Divine Unity," p. 206; Dawson, "Origin of the World," p. 286; Guinness, "Divine Programme," p. 75.)

The second is that miracle of ethnological prophecy by Noah in Gen. 9:26, 27, in which we have foretold in a sublime epitome the three great divisions of the human race, and their ultimate historic destinies. The three great divisions, Hamitic, Shemitic, and Japhetic, are the three ethnic groups into which modern science has divided the human race. The facts of history have fulfilled what was foretold in Genesis four thousand years ago. The Hamitic nations, including the Chaldean, Babylonian, and Egyptian, have been degraded, profane, and sensual. The Shemitic have been the religious with the line of the coming Messiah. The Japhetic have been the enlarging, and the dominant races, including all the great world monarchies, both of the ancient and modern times, the Grecian, Roman, Gothic, Celtic, Teutonic, British and American, and by recent investigation and discovery, the races of India, China, and Japan. Thus Ham lost all empire centuries ago; Shem and his race acquired it ethically and spiritually through the Prophet, Priest and King, the Messiah; while Japheth, in world-embracing enlargement and imperial supremacy, has stood for industrial, commercial, and political dominion.

The third is the glorious promise given to Abraham, the man to whom the God of glory appeared and in whose seed, personal and incarnate, the whole world was to be blessed. Abraham's personality is the explanation of the monotheism of the three greatest religions in the world. He stands out in majestic proportion, as Max Muller says, as a figure, second only to One in the whole world's history. Apart from that

promise the miraculous history of the Hebrew race is inexplicable. In him centers, and on him hangs, the central fact of the whole of the Old Testament, the promise of the Saviour and His glorious salvation. (Gen. 11:3; 22:18; Gal. 3:8-16.)

In an age, therefore, when the critics are waxing bold in claiming settledness for the assured results of their hypothetic eccentricities, Christians should wax bolder in contending earnestly for the assured results of the revelation in the opening chapters of Genesis.

The attempt of modernism to save the supernatural in the second part of the Bible by mythicalizing the supernatural in the first part, is as unwise as it is fatal. Instead of lowering the dominant of faith amidst the chorus of doubt, and admitting that a chapter is doubtful because some *doctrinaire* has questioned it, or a doctrine is less authentic because somebody has floated an unverifiable hypothesis, it would be better to take our stand with such men as Romanes, Lord Kelvin, Virchow, and Liebig, in their ideas of a Creative Power, and to side with Cuvier, the eminent French scientist, who said that Moses, while brought up in all the science of Egypt, was superior to his age, and has left us a cosmogony, the exactitude of which verifies itself every day in a reasonable manner; with Sir William Dawson, the eminent Canadian scientist, who declared that Scripture in all its details contradicts no received result of science, but anticipates many of its discoveries; with Professor Dana, the eminent American scientist, who said, after examining the first chapters of Genesis as a geologist, "I find it to be in perfect accord with known science"; or, best of all, with Him who said, "Had you believed Moses, you would have believed Me, for he wrote of Me. But if you believe not his writings, how shall you believe My words?" (John 5:45, 46.)



CHAPTER II

AT-ONE-MENT BY PROPITIATION

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The importance of the subject is obvious. The Atonement is Christianity in epitome. It is the heart of Christianity as a system; it is the distinguishing mark of the Christian religion. For Christianity is more than a revelation; it is more than an ethic. Christianity is uniquely a religion of redemption. At the outset we take the ground that no one can clearly apprehend this great theme who is not prepared to take Scripture as it stands, and to treat it as the final and authoritative source of Christian knowledge, and the test of every theological theory. Any statement of the atonement, to satisfy completely the truly intelligent Christian, must not antagonize any of the Biblical viewpoints. And further; to approach fairly the subject, one must receive with a certain degree of reservation the somewhat exaggerated representations of what some modern writers conceive to be the views of orthodoxy. We cannot deduce Scriptural views of the atonement from non-Biblical conceptions of the Person of Christ; and the ideas that Christ died because God was insulted and must punish somebody, or that the atonement was the propitiation of an angry Monarch-God who let off the rogue while He tortured the innocent, and such like travesties of the truth, are simply the misrepresentations of that revamped Socinianism, which is so widely leavening the theology of many of the outstanding thought-leaders of today in German, British, and American theology.

The subject will be dealt with from four viewpoints: the Scriptural, the Historical, the Evangelico-Ecclesiastical, the Practical.

I. THE ATONEMENT FROM THE SCRIPTURAL VIEWPOINT

THE OLD TESTAMENT WITNESS

As we study *the Old Testament* we are struck with the fact that in the Old Testament system, without an atoning sacrifice there could be no access for sinful men into the presence of the Holy God. The heart and center of the Divinely revealed religious system of God's ancient people was that without a propitiatory sacrifice there could be no acceptable approach to God. There must be acceptance before there is worship; there must be atonement before there is acceptance. This atonement consisted in the shedding of blood. The blood-shedding was the effusion of life; for the life of the flesh is in the blood—a dictum which the modern science of physiology abundantly confirms (Lev. 17:11-14). The blood shed was the blood of a victim which was to be ceremonially blemishless (Ex. 12:5; 1 Pet. 1:19); and the victim that was slain was a vicarious or substitutionary representative of the worshipper (Lev. 1:4; 3:2, 8, 13; 4:4, 15, 24, 29; 16:21, etc.). The death of the victim was an acknowledgment of the guilt of sin, and its exponent.

In one word: the whole system was designed to teach the holiness and righteousness of God, the sinfulness of men, and the guilt of sin; and, above all, to show that it was God's will that forgiveness should be secured, not on account of any works of the sinner or anything that he could do, any act of repentance or exhibition of penitence, or performance of expiatory or restitutionary works, but solely on account of the undeserved grace of God through the death of a victim guilty of no offence against the Divine law, whose shed blood represented the substitution of an innocent for a guilty life. (See

"Lux Mundi," p. 237. The idea, in p. 232, that sacrifice is essentially the expression of unfallen love, is suggestive, but it would perhaps be better to use the word "also" instead of "essentially." See also, the extremely suggestive treatment in Gibson's "Mosaic Era," of the Ritual of the Altar, p. 146.) It is obvious that the whole system was transitory and imperfect, as the eighth chapter of Hebrews shows. Not because it was revolting as the modern mind objects, for God intended them thereby to learn how revolting sin was and how deserving of death; but because in its essence it was typical, and prophetic, and intended to familiarize God's people with the great idea of atonement, and at the same time to prepare for the sublime revelation of Him who was to come, the despised and rejected of men Who was to be smitten of God and afflicted, Who was to be wounded for our transgressions and bruised for our iniquities, Whose soul was to be made an offering for sin (Isa. 53:5, 8, 10, 12).

THE NEW TESTAMENT WITNESS

When we come to *the New Testament* we are struck with three things:

First. The unique prominence given to the death of Christ in the four Gospels. This is unparalleled. It is without analogy, not only in Scripture, but in history, the most curious thing about it being that there was no precedent for it in the Old Testament (Dale, "Atonement," p. 51). No particular value or benefit is attached to the death of anybody in the Old Testament; nor is there the remotest trace of anybody's death having an expiatory or humanizing or regenerative effect. There were plenty of martyrs and national heroes in Hebrew history, and many of them were stoned and sawn asunder, were tortured and slain with the sword, but no Jewish writer attributes any ethical or regenerative importance to their death, or to the shedding of their blood.

Second. It is evident to the impartial reader of the New Testament that the death of Christ was the object of His incarnation. His crucifixion was the main purport of His coming. While His glorious life was and is the inspiration of humanity, after all, His death was the reason of His life. His mission was mainly to die. Beyond thinking of death as the terminus or the inevitable climax of life, the average man rarely alludes to or thinks of death. In all biography it is accepted as the inevitable. But with Christ, His death was the purpose for which He came down from heaven: "For this cause came I to this hour" (John 12:27). From the outset of His career it was the overshadowing event. It was distinctly foreseen. It was voluntarily undergone, and, in Mark 10:45, He says: "The Son of Man came to give His life a ransom for many." We are not in the habit of paying ransoms, and the metaphor nowadays is unfamiliar. But, to the Jew, ransom was an everyday custom. It was what was given in exchange for the life of the first-born. It was the price which every man paid for his life. It was the underlying thought of the Mosaic and prophetic writings (Lev. 25:25, 48; Num. 18:15; Psa. 49:7; Isa. 35:10; 51:11; 43:14; Ex. 13:13; 30:12, 16; 34:20; Hos. 13:14; etc., etc.); and so, when Christ made the statement, it was a concept which would be immediately grasped. He came to give His life a ransom, that through the shedding of His blood we might receive redemption, or emancipation, both from the guilt and from the power of sin. (The modernists endeavor to evacuate this saying of Christ of all meaning. The text, unfortunately for them, is stubborn, but the German mind is never at a loss for a theory; so it is asserted that they are indications that Peter has been Paulinized, so reluctant is the rationalizer to take Scripture as it stands, and to accept Christ's words in their obvious meaning, when they oppose his theological aversions.)

Third. The object of the death of Christ was the forgiveness of sins. The final cause of His manifestation was re-

mission. It would be impossible to summarize all the teaching of the New Testament on this subject. (The student is referred to Crawford, who gives 160 pages to the texts in the New Testament, and Dale's "Summary," pp. 443-458.)

It is clear, though, that, to our Saviour's thought, His cross and passion was not the incidental consequence of His opposition to the degraded religious standards of His day, and that He did not die as a martyr because death was preferable to apostasy. His death was the means whereby men should obtain forgiveness of sins and eternal life (John 3:14, 16; Matt. 26:28). The consentient testimony of the New Testament writers, both in the Acts and in the Epistles, is that Christ died no accidental death, but suffered according to the will of God, His own volition, and the predictions of the prophets, and that His death was substitutionary, sacrificial, atoning, reconciling and redeeming (John 10:18; Acts 2:23; Rom. 3:25; 5:6, 9; 1 Cor. 15:3; 2 Cor. 5:15, 19, 21; Heb. 9:14, 26, etc., etc.). In proof, it will be sufficient to take the inspired testimony of the three outstanding writers, St. Peter, St. John, and St. Paul.

ST. PETER'S WITNESS.

To St. Peter's mind, the death of Jesus was the central fact of revelation and the mystery, as well as the climax, of the Incarnation. The shedding of His blood was sacrificial; it was covenanting; it was sin-covering; it was redeeming; it was ransoming; it was the blood of the Immaculate Lamb, which emancipates from sin (1 Pet. 1:2, 11, 18, 19). In all his post-Pentecostal deliverances he magnifies the crucifixion as a revelation of the enormity of human sin, never as a revelation of the infinitude of the Divine love (Dale, p. 115). His death was not merely an example; it was substitutionary. It was the death of the sin-bearer. "Christ also suffered for us," "He bare our sins," meaning that He took their penalty and their consequence (Lev. 5:17; 24:15; Num. 9:13; 14:32, 34; Ezek.

18:19, 20). His death was the substitutionary, the vicarious work of the innocent on behalf of, in the place of, and instead of, the guilty (1 Pet. 3:18). (It is surely an evidence of the bias of modernism to interpret this as bearing them in sympathy merely.)

ST. JOHN'S WITNESS

According to St. John, the death of the Lord Jesus Christ was propitiatory, substitutionary, purificatory. It was the *Hilasmos*; the objective ground for the remission of our sins.

The narrow and superficial treatment of modernism, which, if it does not deny the Johannine authorship of the fourth Gospel and the Revelation, at least insinuates that the death of Christ has no parallel place in the writings of St. John to that which it has in the writings of St. Peter and St. Paul, and the other New Testament authors, is entirely contradicted by the plain statements of the Word itself.

The glory of the world to come is the sacrificed Lamb. The glory of heaven is not the risen or ascended Lord, but the Lamb that was slaughtered (Rev. 5:6-12; 7:10; 21:23, etc.). The foremost figure in the Johannine Gospel is the Lamb of God which taketh away the sin of the world, who lifts the sin-burden by expiating it as the Sin-Bearer. The center of the Johannine evangel is not the teaching Christ, but the uplifted Christ, whose death is to draw as a magnet the hearts of mankind, and whose life as the Good Shepherd is laid down for the sheep. (John 12:32; 10:11-15).

No one who fairly faces the text could deny that the objective ground for the forgiveness of sins, in the mind of St. John, is the death of Christ, and that the most fundamental conception of sacrifice and expiation is found in the writings of him who wrote by the Spirit of God, "He is the propitiation of our sins, and not for ours only" (I John 2:2). "Hereby perceive we the love of God because He laid

down His life for us" (1 John 3: 16). "Herein is love," etc. (1 John 4: 10).

The propitiatory character of the blood, the substitutionary character of the atonement, and, above all, the expiating character of the work of Christ on Calvary, clearly are most indubitably set forth in the threefoldness of the historic, didactic, and prophetic writings of St. John.

ST. PAUL'S WITNESS

St. Paul became, in the province of God, the constructive genius of Christianity. His place in history, through the Spirit, was that of the elucidator of the salient facts of Christianity, and especially of that one great subject which Christ left in a measure unexplained—His own death (Stalker's "St. Paul," p. 13). That great subject, its cause, its meaning, its result, became the very fundamentum of his Gospel. It was the commencement, center, and consummation of his theology. It was the elemental truth of his creed. He began with it. It pervaded his life. He gloried in it to the last. The sinner is dead, enslaved, guilty, and hopeless, without the atoning death of Jesus Christ. But Christ died for him, in his stead, became a curse for him, became sin for him, gave Himself for him, was an Offering and a Sacrifice to God for him, redeemed him, justified him, saved him from wrath, purchased him by His blood, reconciled him by His death, etc. To talk of Paul using the language he did as an accommodation to Jewish prejudices, or to humor the adherents of a current theology, is not only, as Dale says, an insult to the understanding of the founders of the Jewish faith, it is an insult to the understanding of any man with sense today. Christ's death was a death for sin; Christ died for our sins; that is, on behalf of, instead of, our sins. There was something in sin that made His death a Divine necessity. His death was a propitiatory, substitutionary, sacrificial, vicarious death. Its object was to annul sin; to propitiate Divine jus-

tice, to procure for us God's righteousness; to ransom us, and to reconcile us. Christ's death was conciliating, in that by it men are reconciled to God, and sin's curse and the sinner's slavery and liability to death, and incapability of returning to God, are overcome by the death of the Lamb who was slaughtered as a victim and immolated as a sacrifice (1 Cor. 5:7).

To Paul the life of the Christian emerged from the death of Christ. All love, all regeneration, all sanctification, all liberty, all joy, all power, circles around the atoning work of the Lord Jesus Christ, who died for us, and did for us objectively something that man could never do, and who wrought that incredible, that impossible thing, salvation by the substitution of His life in the place of the guilty.

THE BIBLE SUMMARY

To epitomize, then, the presentment of the Bible: The root of the idea of At-one-ment is estrangement. Sin, as iniquity and transgression, had the added element of egoistic rebellion and positive defiance of God (1 John 3: 4; Rom. 5: 15, 19). The horror of sin is that it wrenched the race from God. It dashed God from His throne and placed self thereupon. It reversed the relationship of man and God. Its blight and its passion have alienated mankind, enslaved it, condemned it, doomed it to death, exposed it to wrath. The sacrifice of the cross is the explanation of the enormity of sin, and the measure of the love of the redeeming Trinity. Surely it is ignorance that says God loves because Christ died. Christ died because God loves. Propitiation does not awaken love; it is love that provides expiation. To cancel the curse, to lift the ban, to inoculate the antitoxin of grace, to restore life, to purchase pardon, to ransom the enslaved, to defeat Satan's work; in one word, to reconcile and restore a lost race; for this, Jesus Christ, the Son of God, and Son of Man, came into this world and offered up His Divine-human Person, body and soul.

Christ's death upon the cross, both as a substitute and as the federal representative of humanity, voluntary, altruistic, vicarious, sinless, sacrificial, purposed not accidental, from the standpoint of humanity unconscionably brutal, but from the standpoint of love indescribably glorious, not only satisfied all the demands of the Divine righteousness, but offered the most powerful incentive to repentance, morality, and self-sacrifice. The Scripture in its completeness thus sets forth the substance of the two great theories, the moral and the vicarious, and we find in the rotundity or allness of the Scriptural presentment no mere partial or antagonistic segments of truth, but the completeness of the spiritual, moral, altruistic and atoning aspects of the death of Christ. (Hodge on the "Atonement," pp. 292-320, and Workman, "At-one-ment and Reconciliation with God," may in different ways be taken as representative of a one-sided way of treating a great subject. The Socinian view that Christ's death was mainly, if not exclusively, to produce a reconciling influence upon the heart of mankind, which Workman espouses, is as narrow, if not narrower, and as partial as Hodge's advocacy of the theory that Christ died for the elect only).

II. THE HISTORICAL

We will discuss this aspect of the subject in four brief sections: The Primitive, the Mediæval, the Reformational, the Modern.

THE PRIMITIVE CHURCH WITNESS

With regard to the writers and writings of the primitive church in the Ante-Nicene and the Post-Nicene era, it may be said, broadly speaking, that the atonement is presented by them as a fact, with its saving and regenerative effects. The consciousness of the primitive church did not seem to be alive to the necessity of the formation of any particular theory of the atonement. It follows the Apostle's Creed, which makes

no reference whatever to the miraculous words or marvelous works of Jesus, but significantly passes by them all to focus the confession of the Church upon the great purpose and achievement of the Incarnation; His suffering as the Lamb slain from the foundation of the world. As regards the writers of the post-apostolic age, Clement of Rome, Origen, and Athanasius, may be referred to as outstanding exponents of the Church's thought in the first four centuries. Of the first and third it may be said that they simply amplified the language of the New Testament. There is no trace of the attitude of the modernist, with its brilliant attempts to explain away the obvious. Their doctrine of the atonement is entirely free, as has been said, from the incrusting difficulties of spurious explanation. There were no attempts at philosophy or sophistry, though, as was to be expected, there was more or less of the embroidery of the oriental imagination, and a plethora of metaphor. (Justin Martyr, Chrysostom, and Augustine, may be mentioned also here.)

Origen, following possibly Irenæus, is accredited with the theory that the atonement was a ransom paid to Satan. This was the theory of Gregory of Nyssa, Leo Magnus, and Gregory the Great. It was a weird theory, involving some strange conclusions, and evoked the antagonism of Gregory Nazianzen and John of Damascus.

THE MEDIÆVAL VIEW

As we pass into the mediæval period (broadly speaking, from 500 to 1500 A. D.), we find that, with one or two exceptions, the ransom-paid-to-the-devil hypothesis held sway. It was not a thinking era, and the imprisonment of the Bible meant the reign of ignorance.

In the eleventh century, Anselm appeared. He was an Italian by birth, a Norman by training, and Archbishop of Canterbury by office. Anselm's *Cur Deus Homo* is probably the greatest work on the atonement that has ever been written.

The work is great because it contains great conceptions of God, and great conceptions of sin. Sin is not to render to God His due, and the sinner is bound to pay back the honor of which he has robbed God. It is a debt we are obliged to pay, and failing to do it, we must die. As sin is debt, there are only two ways in which man can be righted with God; either by incurring no debt, or by paying the debt. But this, man cannot do, and herein comes the glory of the Gospel of the atonement, securing at once the honor of God and the salvation of the sinners. No one *ought* to make satisfaction for the sin of man except man, and no one *can* make satisfaction except God Himself. He who makes the satisfaction for human sin must, therefore, be man and God; and so in wondrous love, the God-Man of His own accord offered to the Father what He could not have been compelled to lose, and paid for our sins what He did not owe for Himself.

The Anselmic conceptions of God, of sin, of man, and of the soul are so transcendent that they are altogether too strong and too high for this age. His theory seems fantastic, his reasoning preposterous to the modern mind. Yet, after all, Anselm has never been surpassed. His mind was filled with the august greatness of God, the just penalty of sin, the impossibility of human atonement; and the atoning work of Christ, because of the Person who did the deed, outweighed the sins of all mankind, and bound mankind to the suffering Son of God by bonds of love that eternity will not sever.

Anselm swayed his own and has swayed every succeeding age. The counter theories of Abelard and Duns Scotus (Moberly, p. 372; Dale, p. 285), in which the modern mind is much more interested, and with which it is much more sympathetic, may be regarded as the foregleams of modern Unitarianism.

THE REFORMATION ERA

When we pass to the Reformation era, we find that the Pauline-Augustinian presentment of the subject is almost uni-

versal. The reformers, Lutheran and Calvinistic, were practically agreed in representing the death of Christ as an atoning death. Both the Lutheran and the Reformed systems of theology alike, the latter, of course, including all the Anglican reformers, held the forensic idea of the death of Christ, which is so obviously manifest in the Pauline, Petrine, and Johannine presentments of the truth.

Turretin, the most distinguished writer on the subject of the atonement of the Reformation era; Mastricht, a half century later, and Hugo Grotius, the antagonist of Socinius (whose *Defensio fidei Catholicae de satisfactione Christi* appeared in 1617); all of them, with various divergences, held the sacrificial, representative, vicarious theory of atonement (Dale pp. 290-297; Hodge, Sys, Theol. II., 573-575).

THE NINETEENTH CENTURY

As we pass into the modern world of theology, three outstanding names in the nineteenth century may be selected as the representatives of the so-called orthodox, and three as representatives of the broader school of theology. The works of Crawford of Edinburgh, of Dale of Birmingham, and of Denney of Glasgow, are probably the finest expositions of the subject from the Scriptural and spiritual standpoint. All of them try to set forth the doctrine of the atonement in the language of the New Testament, and according to the mind of the inspired writers, and take their stand upon the vicarious substitutionary character of the atonement. Professor A. A. Hodge's work is also most able and most scholarly. It is the strongest thing ever written on the subject from the Calvinistic standpoint. Bushnell, the American; Jowett, the Anglican; and McLeod Campbell, the Scotchman; may be taken as representatives of the broader school. All of them are inclined to select a number of the texts which unquestionably favor their theory, and to minimize almost to the point of explaining away those statements of the Old Testament, and of the

New, which emphasize the gravity of the guilt of sin and the necessity of sacrifice as the objective ground of its forgiveness. They all of them incline to represent the sufferings of Christ as sympathetic, rather than vicarious; and, with the Swedenborgians, make the atonement to consist not in what Christ did or offered by dying in our stead, so much as what He accomplished for us in His reconciling love. The atonement was the Incarnation. *That* was the revelation of God's love; and the sufferings of Christ were not a substitute for the penalty of sin, but Christ's expiatory-penitential confession of the sins of humanity. McLeod Campbell, who is followed by Moberly, held the theory that the repentance of Christ, or the penitence of Christ, had in it atoning worth, and was the proper expiation of sin (Moberly, 129, 401; "The Atonement in Modern Religious Thought," p. 375; Clow, 160; Stalker, 135). (This theory, by the way, is becoming very popular nowadays.)

In one word; the object of the death of Christ was the production of a moral impression, the subduement of a revolted world-heart by the exhibition of dying love. This is practically also the Ritschlian view, which, after all, is a re-statement of the old Socinian theory, of the distrust-removing and confidence-re-establishing effect of the cross.

Frederick Maurice and Robertson of Brighton (the noblest spirit of them all) may also be referred to as leaders in this the broader school (Crawford, 303, 348). They were followed by such Church writers as Farrar, Moberly, Freemantle, and by Cave, Adeney, Horton, R. J. Campbell, in the Old Country, and in the United States by Lyman Abbott, Washington Glad-den, Munger, and a host of others.

MODERNISM

When we come to the most daring of the present day theories with regard to the atonement, as set forth, for instance, in Sabatier, or the latest work of American modern-

ism, "The Atonement, by Three Chicago Professors of Theology," we are startled with the advance. A very broad space of rationalism intervenes between the broad school of today and the broad school of half a century ago. The present day liberal theology may be traced to two streams of influence:

First. The influence of German rationalism, pre-eminently the Ritschlian theology, and the critical theories of Wellhausen, Kuenen and their school.

Second. The widespread acceptance of the theory of evolution.

To the first may be traced the free and easy way of the modernists of dealing with the Scriptures; and to the second, the revolutionized attitude of theologians with regard to sin, its source, its penalty, and its atonement. Albrecht Ritschl, Professor of Theology at Gottingen, whose magnum opus, "Justification and Reconciliation," was published in 1870, is par excellence, the ruling influence of continental theology.

What Germany thought yesterday, America and Scotland think today, and England will think tomorrow. It is an epigram that has more than a grain of truth in it. The Germanic way of accepting or rejecting what it pleases of the Bible, and opposing its knowledge to the authority of the apostles, is becoming more and more the custom of the leading theologians of the three ruling nations of today, British, American, and German. If a text is inconvenient, modernism disputes it; if a passage is antagonistic, it dismisses it as Pauline or Petrine, not Christian.

Suppose a Christian of the old days was to enter for the first time the class room of one of the extremer modernist professors, addressing a representative body of theologians from Germany, Britain, or the United States. He would be amazed to hear the rankest Socinianism taught. The question the professor would propose would not be the vicarious or the moral theory of the sacrifice of Christ, but did Christ really die, and

was there any need of the atoning death? He would state, in the coolest possible manner, that the supposition of God's displeasure or wrath at sin is an archaic concept; that sin is not guilt as traditional theology conceives, nor does it need any propitiation, and that there is no need of salvation, for there never was a fall. (A God who thinks of poor, hard-worked people as miserable sinners, who must account themselves fortunate to be forgiven for Christ's sake, says one of the foremost British modernists, is no God at all. The theologian may call Him a God of love, but in practice He is spiteful and silly!) The doctrine of evolution has washed out of the Bible the existence of such a man as Adam, and biology has taught that death is not due to sin. He would then probably hear the professor going on to show that nobody nowadays thinks of sin as Paul did; that it is impossible for the man of today, familiarized with the doctrine of evolution and the researches of Biblical scholarship, to think of sin as a debt that is due to God; that the God of the Bible is, after all, only the God of traditional theology. In one word, he would hear that what this age not only demands, but requires, is a reconstructed Bible, a re-interpreted Biblical theology, and a presentment of apostolic conceptions in accordance with the modern mind.

But a theology which begins with accepting or rejecting according to its caprice such sections of the Word of God as it pleases, and substituting its own fancies for the New Testament conceptions of sin, of guilt, of wrath, and death, and the idea of punishment, naturally tends to the climax of repudiating the Deity of our Saviour and the teaching of His inspired apostles! A Pelagian hamartology invariably leads to a Socinian Christology; and a Socinian Christology invariably goes hand in hand with a rationalistic soteriology. If there is no objective Deity, there can be no sin. If man is God, there can be no guilt; and if there was no fall, and if it is the rise, not the fall of man with which the study of

history makes us acquainted, there is, of course, no need for redemption; and if there is no need for redemption, there could, of course, be no ransom, or Redeemer, and an atonement is theologically and philosophically absurd. If there is no special creation, and man is a mere evolution from some frog or horse or anthropoid, why, of course, there can be no talk of atonement. If there is no storm and nobody is drowning, why on earth should anyone launch a lifeboat! If the wages of sin is not death, what evangel is there in the death of Christ for sin and sinners?

After reading, with every attempt to be sympathetic, the works of the modern theological thought leaders in Great Britain and the United States, we seriously conclude that modernism is in essence the sophism of which Paul speaks in 1 Cor. 1:19-22; Rom. 1:22; Col. 2:8, and 1 Tim. 6:20.

III. THE EVANGELICO-ECCLESIASTICAL

THE CONSENSUS OF ALL THE CHURCHES

When we turn to this subject as set forth in the standards of the representatives of the leading Protestant churches, it is refreshing to find what substantial unity there is among them. In all the Creeds and Church Confessions the death of Christ is set forth as the central fact of Christianity; for it ought to be remembered that the Reformed Churches accepted equally with the Roman Church the historic platform of the three great creeds, and that in all these creeds that subject stands pre-eminent. In the Apostles' Creed, for instance, there is not the slightest mention of Christ's glorious example as a man, or of the works and words of His marvelous life. All is passed over, in order that the faith of the Church in all ages may at once be focused upon His sufferings and His death. And as to the various doctrinal standards, a reference to the Articles of the Church of England, or the Westminster Confession of Faith, or the Methodist, or Baptist formularies of belief, at once shows that the atonement is treated as one

of the fundamentals of the faith. It may be stated in language that a modern theologian finds difficult to accept and would gladly explain away; but it is unquestionably asserted to be no mere at-one-ment in the Ritschlian sense, but a real vicarious offering; a redemptive death; a reconciling death; a sin-bearing death; a sacrificial death for the guilt and sins of men. His death was the death of the Divine Victim. It was a satisfaction for man's guilt. It propitiated God. It satisfied the justice of the Father. The modern mind sees only one side to reconciliation. It looks at truth from only one standpoint. It fails to take into account the fact of the wrath of God, and that 1 John 2: 1, and Rom. 3: 25 teach that Christ's death does something that can only be expressed as "propitiating." The modern theory ignores one side of the truth, and antagonizes the two complementary sides, and is, therefore, not to be trusted. The Church standards simply set forth, of course, in necessarily imperfect language, the truth as it is in the Scriptures of God. Perhaps no finer summary of their teaching could be found than the language of the Anglican communion service: "Jesus Christ, God's only Son, suffered death upon the cross for our redemption, and made there, by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

IV. THE PRACTICAL

THE POWER OF HIS DEATH

We finally consider the atonement in its actual power. As we glance through the vistas of history we see it exemplified in innumerable lives. Paul, Augustine, Francis of Assisi, Luther, Latimer, with a myriad myriad of the sinful, struggling, weary, despondent, and sin-sick sons of men, laden with the sin-weight, haunted with the guilt-fear, struggling with the sin-force, tormented with the sin-pain, have found in Him who died their peace. "The atonement," said the great scien-

tist, Sir David Brewster, "Oh, it is everything to me! It meets my reason, it satisfies my conscience, it fills my heart." (See also that fine passage in Drummond, the "Ideal Life," p. 187.)

Or, take our hymns. We want no better theology and no better religion than are set forth in these hymns, says a great theologian (Hodge, *Syst. Theol.*, ii: 591), which voice the triumph, and the confidence, and the gratitude, and the loyalty of the soul, such as:

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"My faith looks up to Thee,
Thou Lamb of Calvary."

"When I survey the wondrous cross,
On which the Prince of glory died."

Or take the preacher's power. It must be built upon reality as real as life itself; on what the Son of God has done for him. One of the greatest of the nineteenth century preachers said, "Looking back upon all the chequered way, I have to say that the only preaching that has done me good is the preaching of a Saviour who bore my sins in His own body on the tree, and the only preaching by which God has enabled me to do good to others is the preaching in which I have held up my Saviour, not as a sublime example, but as the Lamb of God that taketh away the sins of the world!" And the work of Christ did not end with His death upon the cross. As the risen and ascended One, He continues it. The Crucified is still drawing souls to Himself. He is still applying His healing blood to the wounded conscience. We do not preach a Christ who was alive and is dead; we preach the Christ who was dead and is alive. It is not the extension

of the Incarnation merely; it is the perpetuation of the crucifixion that is the vital nerve of Christianity.

But orthodoxy must not be dissevered from orthopraxy. Maclaren, of Manchester, tells us, in one of his charming volumes, that he once heard of a man who was of a very shady character, but was sound on the atonement. But what on earth is the good of being sound on the atonement if the atonement does not make you sound? Anyone who reads his New Testament or understands the essence of apostolic Christianity must understand that a mere theoretic acceptance of the atonement, unaccompanied by a penetration of the life and character of the principles of Jesus Christ, is of no value whatever. The atonement is not a mere formula for assent; it is a life principle for realization. In that we agree with Goldwin Smith. But is it not a fact that, wherever the atonement is truly received, it generates love to God, and love to man; evokes a hatred and horror of sin; and offers not only the highest incentive to self-sacrifice, but the most powerful dynamic for the life of righteousness?

To the soul that beholds the Lamb of God, and finds peace through the blood of the cross, there comes a sense of joyous relief, a consciousness of deep satisfaction, that is newness of life.

Yes, a Christianity that is merely a system of morals, and the best only of natural religions, is not worth preserving. A Christianity without a Christ Divine, an atonement vicarious, and a Bible inspired, will never carry power. A devitalized Gospel, a diluted Gospel, an attenuated Gospel, will conceive no splendid program, inspire no splendid effort. It never did produce a martyr; it never will. It never inspired a reformer, and it never will. The two religious poverties of the day, a lost sense of sin, and a lost sense of God, are simply the result of this attenuated Socinianism that is becoming so prevalent. No minister of Christ has any right to smooth off the corners of the cross. At the same time, a

Christianity that is merely orthodoxy, or an orthodoxy clasped in the dead hand of a moribund Christianity, is one of the greatest of curses. A Church that is only the custodian of the great tradition of the past, and not the expression of a forceful spiritual life; a Christian who is simply conserving a traditional creed, and not exemplifying the life of the living God, is a cumberer of the ground. A dead Church can never be the exponent of the living God, and a dead Church-man can never be the exponent of a living Church, for the test of every religious, political or educational system, after all, as Amiel says, is the man it forms (Amiel, p. 27).

(The chief works on the atonement which have been referred to are the following: Hodge, Dale, Denney, Crawford, Stalker, Van Dyke, Moberly, Clow, Simpson, Sabatier, Champion, Armour, Workman, Cunningham, Van Oosterzee, Ritschl, and Anselm.)





The Wonder *of* The Book

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FOREWORD

This little work came out originally in 1912. It has since been published in various editions on this continent, and in Great Britain, and it is now sent forth in an enlarged edition with the prayer that it will not only strengthen faith and confirm knowledge, but possibly give to many a preacher, teacher, and Sunday school worker, a suggestion of subjects for use in addressing meetings or classes for young or old.

The author is grateful to the many who have expressed their appreciation of its value, and may be pardoned for giving the unsolicited testimony of his friend, Dr. Griffith Thomas, which appeared in one of the leading journals of the continent :

“Those who wish to have in a convenient form some of the finest testimonies to the power and blessing of the Bible should obtain that admirable and forcible booklet by Dr. Dyson Hague, ‘The Wonder of the Book.’ Its presentation of truth concerning the Bible will do much to accomplish the aim for which a Canadian College President so forcibly pleaded, an aim in thorough harmony with the words of Christ : ‘Sanctify them through Thy Truth ; Thy Word is Truth.’ ”



A modern writer says : *"I welcome with the welcome of my whole heart and soul anything that establishes, strengthens, and settles faith in the Bible as God's word written. The need of the hour for twentieth century Christians is to come out of the mists and shadows of uncertainty and unbelief, into a faith in the Bible which is an absolutely dominating conviction of its authority and verity as the living Word of the Living God."*

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The WONDER *of the* BOOK

“**T**HY testimonies are wonderful!” is the enthusiastic outburst of the 129th verse of the 119th Psalm. It has been echoed from soul to soul through the centuries, for the wonder of the Book grows on us as experience is enlarged. The more deeply we search it, the more we feel that the Bible is not merely a book, but *The Book*. Sir Walter Scott in his dying hour asked his son-in-law to read to him out of the Book. And when Lockhart asked him the question, “What Book?” the great man replied, “There is only one Book, the Bible. In the whole world it is called ‘the Book.’” Yes. All other books are mere leaves, fragments. It alone is the perfect Book. It is the eternal Book. It is the Voice ; all others are merely echoes.

Of course, we all know that the Bible literally means, the Book. It is a translation of the Greek title of the Bible, *He Biblos* ; in English, the Book. In the Greek New Testament it is the first word of the first chapter of the first book, *Biblos Geneseos*, which almost might be rendered the Bible of Genesis, the Bible of the beginning, or origin, or source ; a curious counterpart to the first words of the first chapter of the Old Testament. It is the Book that stands alone ; unapproachable in grandeur ; solitary in splendour ; mysterious in ascendancy ; as high above all other books as heaven above earth, as the

Son of God above the sons of men. Compare John 1: 1-3; John 3: 31; John 17: 17.*

The Wonder of Its Construction.

Now, one of the first things about this Book that evokes our wonder is the very fact of its existence. Anyone who has studied the history and origin of the Divine Word must be overwhelmed with wonderment at the mysterious method of its formation. That it ever was a book, and is to-day the Book of the modern world, is really a literary miracle. Think of this. There never was any order given to any man to plan the Bible, nor was there any concerted plan on the part of the men who wrote, to write the Bible. The way in which the Bible gradually through the centuries grew, is one of the mysteries of time. Little by little, part by part, century after century, it came out in disconnected fragments and unrelated portions, written by various men without any intention, so far as we can tell, of anything like concerted arrangement. One man wrote one part in Syria, another man wrote another part in Arabia, a third man wrote

* *There is a divine and mystic union between the word revealed (Thy Word is Truth, John 17 : 17), and the Word Incarnate, and pre-Incarnate, (The Word was God. John 1 : 1-3.) As Saphir finely points out, Jesus was human and also super-human ; Jesus was a Jew, and yet of all humanity ; the Son of man, yet also the Son of God. He is not the product of the evolution of man ; He is the Lord from heaven. The statement of John 3 : 31 : "He that cometh from above is above all. He that is of the earth is earthly, and speaketh of the earth. He that cometh from heaven is above all," is as true of the Word of God, the Book, as of the Son of God, the Man Christ Jesus.*

in Italy or Greece. Some writers wrote hundreds of years after or before the others, and the first part was written about fifteen hundred years before the man who wrote the last part was born. For the authorship of the books of the Bible ranges over a period of nearly sixteen centuries.*

Now take any other book you can think of on the spur of the moment and think how it came to be a book. In nine cases out of ten a man determined to write a book. Then he thought out the thoughts. Then he collected the material. Then he wrote it, or dictated it. Then he had it copied or printed ; and it was completed within say two or three or more months or years. The average book, we may suppose, takes from a year to ten years to produce, though a book like Gibbons' "Decline and Fall of the Roman Empire," or Tennyson's Poems, took longer to complete. But, generally speaking, any book you can think of has been produced by one man within his own generation. Now, here is a Book that took at least one thousand five hundred years to write, and spanned the span of sixty generations of this famous old world's history.

** Think of 1600 long years in European history. Pick out fragments of Augustine and the Venerable Bede and Anselm, and then as you pass through the centuries select parts of Thomas a Kempis and Dante and Milton and Spencer, and fragments of Bacon and Hooker and Calvin and Fuller and Jeremy Taylor, with passages from Shakespeare and Bunyan and Guizot, and Macaulay and Amiel and Newman and Tennyson, until you have the fragments of forty or fifty different writers bound in one volume, and you will have in a rough way a kind of literary parallel to the range of material used by the Holy Ghost in composing the Bible.*

It enlarges our conception of God ; it gives us new ideas of His infinite patience ; we think of the wonder of His calm quiet waiting as He watched the strain and the haste and the restlessness of man across the feverish years, while slowly and silently the Great Book grew. Here a little and there a little of it came on ; here a bit of history, and there a bit of prophecy ; here a poem, and there a biography ; and at last in process of time, as silently as the House of the Lord of old (I. Kings 6 : 7) it came forth before a needy world in its finished completeness.*

When Moses died there were only five small portions. When David sat upon the throne there were a few parchments more. One by one princes and priests and prophets laid on the growing pile their greater and smaller contributions, until in process of time the whole of the Old Testament Bible was written in its entirety ; word for word, letter for letter, sentence for sentence, book for book, precisely as we have it now, intact and complete. As Josephus, the famous Jewish historian declared : "Never although many ages have elapsed, has ever anyone dared to take away or to add, or to transpose anything whatever, for it is implanted in all the Jews from their earliest childhood to speak of them as the decrees, or statutes, of God."

** The Greek adverbs, in Heb. 1 : 1, are polumeros, and polutropos, which set forth not the fertility and originality of Jewish genius, but the supernatural glory of the various parts of the Bible as the Word of God. The Old Testament and the New Testament are alike God speaking ; both are God's voice. In the Greek, His phone, Heb. 3 : 7. Read 1 John 2 : 7, 8.*

But if the construction of the thirty-nine books of the Old Testament is wonderful, the formation of the twenty seven books of the New Testament is equally super-human. For the New Testament is even a greater miracle from the literary standpoint than the Old Testament. The Jews, we know, were not a writing people. One hardly knows of a Jew who ever wrote a book, except Josephus, and we doubt very much if the average man or woman could mention two. Their training, as Bishop Westcott once said, was exclusively oral, and they had a disinclination for literary work. Everything in the national and spiritual position of the Apostles was unfavourable to the formation of a written record.

To their Jewish minds the Old Testament admitted no rival, and seemed to require no supplement. That the New Testament should ever have been written by Jews is a moral miracle of overwhelming dignity.* Not only so, but their Master was not a writer. Jesus never wrote a line as far as we know, and the idea of their writing an additional or supplementary Bible would never seem to have entered the mind of His disciples. They would doubtless have sprung back with horror at the very idea of such a thing, and for fifty years after Jesus was born there was probably not a line of the New Testament written. But then, by the mystic suggestion and overruling design of the Almighty Spirit, without any concerted

* See Westcott, *The Bible in the Church*, pp. 54-66.

collaboration or unity of plan, fragment by fragment, here a little letter, there a biography, the New Testament grew. But remember ; there was no pre-arrangement. It was not as if Matthew, and Mark, and Luke, and John came together in committee, and after solemn conference and seeking for the leading of the Spirit, Matthew undertook to write of Christ as the King, and Mark said, "I would like for my part to write of Him as the Worker," and Luke said, "And I think I will undertake to delineate Him as the Man," and then John said, "Well, I will crown it all by writing of Him as the Son of God !" It was not as if Paul met James one day and after talking and praying about it, Paul agreed to write of the dogmatic, and James of the practical aspects of Christianity. Nothing of the sort. There is no trace of such a thing. They simply wrote as they were moved by the Holy Ghost, 2 Pet. 1: 21, to meet some passing need, to express some earnest longing, to teach some glorious truth, by a letter, or a treatise, or a memoir. And so this composite of fragmentary memoirs and letters came into this miraculous unit that we call the New Testament. Yes ! The Book is marvellous ; it is transcendental ; it is altogether unexplainable. It is the miracle of literature in its origin and construction, for as Bishop Westcott says, "there is no trace of any designed connection between the separate books, and still less of any outward unity or completeness in the entire collection. If the books combined to form a perfect whole, then this completeness is due, not

to any conscious co-operation of the authors, but to the will of Him by Whose power they wrote and wrought." In one word : The very existence of the Bible is an overwhelming proof that the Book is not of man, nor from man, but that it is a production of Almighty God.

The Wonder of Its Unification.

Another marvel. It is one book, yet made up of many books. We talk of this Bible as a book, but we seldom think of it as a Library. Very few of us, save those who studied the matter, ever think of this book as a whole Library in itself. It is a complete Library, consisting of sixty-six separate volumes, written by between thirty and forty different authors, in three different languages, upon totally different topics, and under extraordinarily different circumstances. One author wrote history, another biography, another about sanitary science and hygiene ; one wrote on theology, another wrote poetry, another prophecy. Some of the authors wrote on philosophy and jurisprudence, others on genealogy and ethnology, and some on stories of adventure and travel of romantic interest.* Why, if these sixty-six books

** Take for instance that charming and romantic story of Ruth. It is just a little story, a true story, a story of nature, and home, and heart ; the glory of a gentle woman's loyalty, the tenderness of an honest man in love. We thank God that the Bible is such a human book, for as Parker says, the Bible might easily have been too grand. The Book of Ruth shows us that the Bible is the Book of the people, a family Book, a record of human life in all its moods, circumstances, passions, and volitions.—The People's Bible, vi. 174.*

were printed separately, in large-sized print and heavy paper, and bound in morocco, they could all hardly stand on one table ! And yet here we have them all, the whole sixty-six volumes, in a little book, that a child can carry in its little hand. And the strangest thing of all is, that though their subjects are so diverse and so difficult, the most difficult and abstruse of all conceivable subjects ; though there was no possibility of anything like concerted action or transfer of literary responsibility ; for it was impossible for the man who wrote the first pages to have had the slightest knowledge what the men would write about who wrote one thousand five hundred years after he was born ; yet this miscellaneous collection of heterogeneous writings is not only unified by the binder in one book, but so unified by God the Author, that no one ever thinks of it to-day as anything else than One Book ! And One Book it is—the miracle of all literary unity.*

* *Saphir says that years ago he read Schopenhauer, a German Pantheistic philosopher, who said of his work on the system of the universe of knowledge, published in two very large volumes : "It is an architectonic structure, whose parts are organically connected. Each part supports the whole, and is supported by the whole." "Why," said Dr. Saphir, "that man has exactly explained the philosophy of the Bible. Genesis and Revelation, New Testament and Old Testament ; the same Author ; every part illustrated by the whole ; and the whole shedding light on every minute part. It is organically united. He, by Whom the first three chapters of Genesis were inspired, saw in His mind the last three chapters of the Book of Revelation."*—(*Saphir : The Divine Unity of Scripture*, 191, 193.)

The Wonder of Its Age or Youth.

Again, it is a wonder that this Book is here to-day. I repeat, it is a wonder that we have the Bible at all when we think of its age. When we compare the Bible as a book with any other book in this respect it is a perfect wonder. I will tell you why. We all know that the greatest test of literature is time. Do you know of any book that is read by anyone to-day to speak of, that was written one thousand years ago? Books that were the rage a few years ago are forgotten to-day. Whoever thinks nowadays of reading "Robert Ellesmere," or asks at a book-store for Rider Haggard's "She?" Why, poor "David Harum" is almost unsellable, and we will soon hear nothing of "The Rosary." These books were born, were boomed, and died. The cold hand of oblivion is laid upon them. It is the echo of 1 Cor. 7 : 31. The fashion of this world passes away! Their force is spent. Their power is gone. They were literary sky-rockets; they are like the popular songs of ten years ago. The transientness of the great sales of the day is almost a sign of the times.* Or think of how really admirable historic novels like Charles Reade's "The Cloister and the Hearth," or Stanley Weyman's "A Gentleman of France," or Conan Doyle's "Micah

* An eminent English critic, speaking the other day of Mrs. Humphrey Ward and her opinion of the vast importance of her works, "Robert Ellesmere" and "David Grieve," says that it was faintly preposterous. The values are so changed that we find ourselves more removed from the thought of Mrs. Humphrey Ward than from the thoughts of one of the ancient Chinese poets!

Clark," have passed as far as the selling of the best-sellers goes. Where is the book, after all, that is five hundred years old and read by the masses nowadays? As we said, a book that is one thousand, or two thousand, or three thousand years old is read by nobody. Horace and Homer may be studied by students of the classics, and school boys may have Virgil and Xenophon thrashed into them, but whoever thinks of reading them? They are dead books in dead languages. For you can put it down for a certainty that the older a book is the smaller is its chance of surviving, or being read by people of diverse nationalities.

And here is another thing. No book ever has had much chance of being circulated widely amongst a people from which it did not originate. No book, for instance, written by a Spaniard has much chance of being read by Russians. German works are read by Germans; English works by Englishmen. I know of people who never could enjoy "Old Mortality," for they are not Scotch. What work do you know of, with a few great exceptions, such as that of Dante, Cervantes, Goethe, Dumas, Shakespeare, Tolstoi or Bunyan, that has been able to over leap the bounds of nationality. And as to Turkey, China, or Mexico, or Brazil, what man out of a hundred could tell you whether they had any authors, or if they had, the name of one of their works. But the marvellous thing about the Bible is, that it is the only book in the world that has not only overleaped the barrier of time, and is possessed of an agelessness that is

eternal youth ; that it shows no sign of the decrepitude of advancing years ; it is the only book in the whole world that has been able to overleap the barrier of nationality.

Sir William Jones pointed out long ago that all other Oriental books, be they ever so poetical, or be they ever so wise, in order that they be made intelligible and palatable to the Western mind, require to be transfused. Passage after passage has to be omitted, and large sections have to be modified. Curious, is it not, that this Oriental Book, this Bible of ours, whether taken to Greenland, Madagascar, South Africa, or India, is the Book that appeals to the mind and heart of those that hear it. Or take the Koran. Carlyle said of the Koran that it is regarded with a reverence by the Moslem which few Christians pay even to their Bible. The whole of it is read daily in certain mosques by thirty relays of priests. There are Mohammedan doctors who have read it 70,000 times. But, he adds, with his dry humour, "nothing but a sense of duty could carry an European through the Koran. I must say, it is as toilsome reading as I ever undertook. There is in it unreadable masses of lumber, a wearisome confused jumble ; endless iterations, long - windedness ; entanglement ; insupportable stupidity ; in short, it is written, so far as writing goes, as badly as any book ever was." (Heroes, p. 59)

Or take the other so-called Bibles. The Veda of the Hindus dates 1,000 B.C. The Zendavesta of the Parsees dates 500 B.C. The Tripitaka of the Buddhists dates 500 B.C. The King or Confucian text of the

Chinese dates 500 B.C. These have been translated into at least one language beside their own, but their circulation has been so infinitesimal as to be quite unknown. As books they excite no general interest whatever.

Now the Bible was written mainly in a dead language, for the Hebrew language is technically speaking, a language that is scarcely spoken or written to-day ; and yet that Book, written in a dead language, written by men who died two thousand or three thousand years ago, is not only living to-day, but it is the most widely-circulated book in the world.*

The Wonder of Its Circulation

This is another marvellous thing. The old Book is easily the best seller of the day. There are perhaps people who think that the Bible is a book of the past, and not sold now. Yet think of its circulation to-day. An influential citizen of Toronto who has devoted a vast amount of time and attention to the subject has made the extraordinary computation that through the thirty Bible Societies (the British and

* *This was the marvel that struck with amazing force the writer of Ps. 119, when he wrote : "Concerning Thy Testimonies, I have known of old that Thou hast founded them for ever." The statement of Christ, Matt. 24 : 35, Luke 21 : 33 : "Heaven and earth shall pass away, but My Words shall not pass away," would be impertinence in the mouth of a mere Jewish teacher ; it is a marvellous and utterly superhuman statement. And St. Peter's inspired declaration : "The Word of God, which liveth and abideth for ever" (Pet. 1 : 23-25) is confirmed by twenty centuries of time.*

Foreign Bible Society by itself publishes over 8,000,000 copies of the Scriptures a year), and the various publishing houses in many lands, that there are probably published to-day over 25,000,000 copies of the Bible a year. You may sometimes see an advertising circular of a type-writing concern asserting that its machines are used in all parts of the world and in all languages. But when you investigate, you find that the languages used are at the outside about seventy in number. Here is a book that has been translated in over 700 languages, and is not only found in every great centre of the world, but is read from the snow hut of the Eskimo, to the last lone village of the South Sea Islander. A remarkable thing about its sale is its purchase by the Yiddish ragman, the Polak axeman, the Chinese laundryman, the Arabian boatman, the Hottentot miner in order that they may learn their own tongue in that wonderful Book. You can quite understand then what a leading bookseller said when he was asked what book had the largest circulation. He did not mention a recent novel or the latest scientific work. He said that the book which outsells all the other books in the world was the book called the Bible. Other books compute their circulation by thousands ; the Bible by millions.*

** In 1804 the Bible in whole or in part was printed in about 60 languages. To-day it is printed by the British and Foreign Bible Society alone in 528 different languages, and since 1804 this Society alone has issued*

The Wonder of Its Interest.

Another marvellous thing about this book is that it is the only book in the world read by all classes and all sorts of people. You know very well that literary people rarely read a child's book, and children would not read books of philosophy and science even if they could. If a book is philosophical and scientific it commands the attention of literary people, and if it is a child's book it is read in the nursery. A wonderful thing it is to think that there is one book that differs from all others ; a Book that is read to the little child and read by the old man as he trembles on the brink of the other world. Years ago I heard the nurse reading a story to my child, and I said to her, "What is it that you are reading to the little one ?" "I

over 310,000,000 copies of the Scriptures. The American Bible Society in its life of 105 years has distributed over 138,000,000 volumes in 150 different languages and dialects. A marvellous evidence of the power of the Bible to attract the strongest men, not only of the greatest modern nation, but nearly all the prominent nationalities of the world, was the distribution during the War of 9,000,000 copies of the Scriptures in over eighty different languages, by the British and Foreign Bible Society. And, oh, how they were read by these brave and wounded warriors ! Lord Roberts gave this message with the Testament presented to each British soldier : "I ask you to put your trust in God. He will watch over you and strengthen you. You will find in this little book guidance, comfort and strength." Think what that meant. The greatest British soldier of his day, asking each man to put his trust in God and read his Bible ! It shows not only that the Bible is emphatically the Book that appeals to men, brave, true, manliest men, but that, as Coleridge said, it finds men. In the war time myriads of soldiers found in the Bible the message that just suited their souls !

am reading the story of Joseph in the Bible," she answered. And the little child, in excitement, cried, "Please don't stop her, please," as she listened with delighted interest to the reading of a book that was written in Hebrew probably three thousand five hundred years ago. And not far away from the room where the little child was listening, there sat one of the noblest of modern minds, one of the greatest of modern scientists, our foremost Canadian scholar, the great Sir William Dawson, President of McGill University, Montreal, reading with profound devotion and a higher delight the pages of that same marvellous Book.

Here is a phenomenon. One of the ablest of modern scientists delights in the reading of a Book, which is the joy of a little child in the nursery! Verily it is without a parallel in literature. Our boys and girls read and study it in myriads of homes and Sunday Schools, and great scholars like Newton, and Herschel, and Faraday and Brewster, and great statesmen like Gladstone and Lincoln and Lloyd George, and great soldiers like Gustavus Adolphus, and Gordon, and Stonewall Jackson, have taken this Book as the joy and the guide of their life.*

** We might quote a galaxy of brilliant minds that have given their tribute of admiration to the Bible: Leibnitz, Milton, Bacon, Pascal, Locke, Landor, Scott, Newman, Huxley, Ruskin, Matthew Arnold, and Carlyle. But the Bible has endeared itself to another and far larger class—the common people. Throughout the world it is everybody's Book, the Book for the people. Huxley said that "for three centuries this Book has been woven into the life of all which is*

The Wonder of Its Language.

Another wonderful thing is that this Book was not written in Athens, the seat of learning in Greece, nor in Alexandria in Egypt. It was not written by men who received their inspiration from the ancient sources of wisdom. It was written by men who lived in Palestine, in Nazareth, in Galilee. Many of the writers were what we would call illiterate. Not only were they not university men, or scholars, or original thinkers ; they could not speak their own language properly. There is a strong probability that neither John nor Peter could speak grammatically. You remember Peter was trapped because his dialect betrayed him. He spoke like a Galilean, with a provincial accent. (Matt. 26 : 73 ; Acts 2 : 7 ; 4 : 13.) Perhaps you remember the story of the Yorkshireman who was asked whether you should pronounce either, ither, or ether, and said, " õther of 'em will do." And you surely have heard the brogue of the Irishman from the Green Isle with his soide, and wan, and noite. Now it was probably something like that with Peter and John. They were

best and noblest in English history. By the study of no other book can children be so humanized." Professor St. Hilaire, the famous French zoologist, said : "I have travelled North and South, East and West, and have been much struck with the fact that only in the countries in which the Bible is read is there a literature for children and for workingmen. But in those countries where the Bible is not read, like Italy or France, there is no literature for the children or for the poor. The Bible language is universal. It is like the sun which enlightens all lands." True ! It travels into every continent, comes to every race, and speaks to every man in his own dear mother tongue.

uneducated men. It is probable that Peter at the time spoke in the Aramaic dialect, and not only the words, but the pronunciation of the Northern province differed very strongly from the cultured dialect of Judea and the city of Jerusalem. There were certain letters such as the guttural Aleph for A, for instance, which they could not properly pronounce, and his mistakes even in short sentences would be at once detected. When it was said (Acts 4 : 13) they perceived they were unlearned and ignorant men, it means that they recognized at once they were not what we call to-day college men, men who had studied in the schools of Jewish culture.

Now many of the men who wrote the Bible were of that character. One was a farm hand. Another was a shepherd. They were men of no literary reputation. And yet from men of that type educationally, has come a Book that God in His mysterious power has so divested of all provincialism that it has become the standard of the language of the most literary nations of the world. And not only so. It is a book that has gone to the North and South and East and West. It is the strongest factor in modern life to-day. And yet it is of the ancient world ! It is the most potent factor in the influence of the great nations of the progressive West ; and yet it proceeded from the narrowest and most conservative people of the unprogressive East. All its authors were Jews. And the Jews by instinct and tradition, by education and sentiment,

were the narrowest of all narrow people. The Jew was not only narrow ; he had no interest in other nations. You know what a time it took to get the idea into Peter's head that he ought to have an interest in the salvation of the Gentiles of the outside world. Only a miracle of special revelation did it. (Acts 10 : 28 ; Gal. 2 : 11-14.) How do you explain then the fact that these ignorant men, these most uncivilized men, with all their provincialism, and exclusiveness, and insularity, were enabled to write a Book which has become not only the Book of the Jews, but the Book of all men, and The Book of the world to-day. It is for only one tongue, and that is, the world's. It is for universal man as man.*

It is the proud boast of the Church of Rome to-day that it has but one language, and that a dead language, the Latin. But the Bible Societies have a prouder boast. It is their boast that they have printed the Bible in over five hundred living languages ; that they are giving the Living Word to every nation under heaven, that they may hear in their own tongue the wonderful works of God. Is the Christian Church

** Christ, though He was a Hebrew of the Hebrews, was the Lord from heaven, He was the Son of man, the Light of the World, the Desire of all nations, the Life of humanity. So also our Bible, though Jewish in origin, and authorship, is a Book for the whole world. In it there is neither Jew nor Greek, Barbarian or Scythian, bond or free. It is the Book of the whole wide world. The words are like sunbeams, for every land, and like the water, satisfy everyone born into the world. Written in Hebrew? Written in Greek? Rather say it is written by the Spirit of God in the language of humanity!*

speaking with tongues ? asked the Bishop of London. And he answered his own question with the words : Yes, in the Bible Society ! Yes ! God has so overruled the history of His world that there has been born a Society which has re-established the miracle of Pentecost. (Acts 2 : 9-11.) It is truly a miracle. It is a wonder to think that an old Hebrew book, written by a lot of Jews, has in God's mystic Providence been so divested of all Orientalism and Judaism, and rabbinism, that the millions upon millions of boys and girls and men and women who read it never think of it as the writing of Hebrews or the language of an ancient and Oriental race. To them they are simply the word of their own dear mother-tongue. It is the English Bible ; the best that our literature can give in simple noble prose, as Frederic Harrison once said in a lecture at Oxford. Or as Huxley declared : "This Book, the Bible, has been woven into the life of all that is best and noblest in English history ; it has become the national epic of Britain ; it is written in the noblest and purest English."

The Wonder of Its Persecution

Another wonderful thing about the Bible is that it is almost the only Book in the world that has stood age after age of ferocious and incessant persecution. Century after century men have tried to burn it and to bury it. Crusade after crusade has been organized to extirpate it. Kings of the earth set themselves, and rulers of the church took counsel together to destroy it from off the face of the earth. Diocletian,

the Roman Emperor, in 303, inaugurated the most terrific onslaught that the world has known upon a book. Every Bible almost was destroyed, myriads of Christians perished, and a column of triumph was erected over an exterminated Bible with the inscription: "Extincto nomine Christianorum" (the name of the Christians has been extinguished).* And yet not many years after the Bible came forth, as Noah from the ark, to repeople the earth, and in the year 325 Constantine enthroned the Bible as the Infallible Judge of Truth in the first General Council.

Then followed the prolonged persecution of Medievalism. You all know how the Church of Rome denied the Scriptures to the people. The Church of Rome has never trusted the people with the Bible. For ages it was practically an unknown book. Even Luther was a grown-up man when he said that he had never seen a Bible in his life. No jailer ever kept a prisoner closer than the Church of Rome has kept the Bible from the people. Not only so. In consequence of Edicts of Councils, and the bans and bulls of Popes, Bibles were burned, and Bible readers sent by the Inquisition to rack and flame. Many of us have seen the very spot in old London where baskets full of English Testaments

** The student of history will recall this striking fact; that in nearly all the great epochs of Christian persecution and martyrdom, the ferocity of animus was not against the doctrine or the creed, but against the Book. The Diocletian butcheries, as well as the Inquisition tortures were mainly against people who read and possessed the Bible.*

were burned with great display by the order of Rome.

Yet perhaps the most deadly persecution of all has been during the last one hundred and fifty years. The bitterest foes of the Bible, curiously enough, were men who claimed liberty of thought, and Bolingbroke, and Hume, and Voltaire, seemed so confident of the extermination of the Bible, that the Frenchman declared that a hundred years after his day not a Bible would be found save as an antiquarian curiosity. Then came the German rationalistic host, with the fiercest and deadliest of all the attacks. Baur, and Strauss, and the Tübingen School took up the cry of the Children of Edom : "Down with it, down with it, even to the ground." But He that sitteth in His silent heaven laughed ; Jehovah has had them in derision (Ps. 2 : 2-4.) For here it is to-day, and stronger than ever. It stands, and it will stand. The adversaries have done their worst. They have charged their heaviest charge. They have fired their deadliest volley. Whatever unexpected adversaries appear in the future, no more destructive trios than Julian and Celsus and Porphyry, than Voltaire and Strauss and Renan, than Eichborn, Wellhausen and Kuenen, will ever be confederate against it. Yes, in spite of these age-long persecutions the Word of the Lord is having free course and is being glorified. It is being circulated at the rate of millions of copies a year, in almost every language of the globe. It has an influence it never possessed before, greater in power, greater in life, greater in fresh-

ness, and the beauty of spring.* "Think of it," said an eloquent American Bishop, "the same Word, brilliant with eternal youth, skin without scar, organ without disease, voice without weakness, step without failure, eye without dimness, the untouched, unharmed, scatheless Word of God." Verily as we think of it we may challenge our proud age with the challenge of Moses, and cry : "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?" (Deut. 4: 32.)

THE CROWNING WONDERS !

But before I close I would like to briefly refer to certain other things that are to my mind the crowning wonders of this Wonderful Book.

* *The Bible is indeed no ordinary book ! Hated and hounded as no other book has ever been, and yet indestructible ; despised and yet honoured ; derided, and yet highly esteemed ; declared dead, and yet alive. Mighty emperors and kings and priests have shunned no toil and no guilt in order to exterminate it ; wise and scholarly men have thoroughly refuted it ; and now that higher criticism lords over it, and science has done away with it, it is spreading over the whole earth with astonishing rapidity in millions of copies and hundreds of languages, and is being read and preached from pole to pole.—Better, p. 52. A most remarkable piece of reading.*

The Wonder of Its Self-authenticatingness.

There is, first of all, what we might call its self-authenticatingness. You need no historical critic or university professor to prove that the Bible is God's own Word. The Holy Ghost alone is the Author and Giver of that conviction. If you will but hear the accents of His voice you will be assured beyond all possibility of argument that this book is God's own Word. The Bible is not in need of proof, says Bettex, for it does not treat of that which is relative, but establishes that which is absolute. The relative must be proved ; the absolute cannot. Have you proofs that the sun shines, that the stars twinkle ? Can you prove that the rose is fragrant, that bread nourishes you ? That love refreshes your soul, and that hatred grieves it ? Can that which is greatest, and best, and loftiest, and most beautiful, be proved ? As Pascal has finely said, "There are truths that are felt and there are truths which are proved. Primary truths are not demonstrable. Principles are felt ; propositions are proved. The heart has reason, which the reason does not know." Men have come and still come to unsettle and destroy ; the spirit of Christ comes to validate and confirm with a Divine conviction and a Divine certainty that is incommunicable by mere reason and is impervious to the assaults of doubt.

You have perhaps heard Spurgeon's famous story of the poor woman who was confronted by a modern agnostic, and asked : "What are you reading ?" "I am reading the Word of God." "The

Word of God? Who told you that?" "He told me so Himself." "Told you so? Why, how can you prove that?" Looking skyward, the poor soul said: "Can you prove to me that there is a sun up in the sky?" "Why, of course; the best proof is that it warms me, and I can see its light." "That's it!" was her joyous reply. "The best proof that this Book is the Word of God is that it warms and lights my soul." You cannot explain this. But it is a fact deep and real.*

The Wonder of Its Inexhaustibility

Another wonder of the Bible is its inexhaustibility. It is like a seed. You might tell how many acorns are on an oak, but you cannot tell how many oaks are in an acorn. The tree that grows from a seed produces in turn the seeds of other trees; each seed the possible germ of trees. So the Bible. Its depth is infinite; its height is infinite. Millions of readers and writers, age after age, have dug in this unfathomable mine, and its depths are still unexhausted. Age after age it has generated with ever-increasing creative

* See *Pascal's Thoughts*, one of the great books of the ages, and read pp. 277-281, 236-248, Wight's Edition. Pascal was a sublime thinker, the greatest of all French philosophers, truly one of the Immortals, a great Christian. See also Bettex, *The Bible and the Word of God*, pp. 101, 103, and read carefully the argument of St. Paul in 1 Cor. 2:10:14. It is mysterious confessedly. Compare Luke 24:45, as a confirmation of the fact that the Bible has no revelation to make to the unbiblical mind, and that the primary qualification for the perception of Biblical truth is neither philosophic or philologic knowledge, but spiritual illumination. Saphir expresses these thoughts nobly in, *Christ and the Scriptures*, pp. 87-88.

power, ideas and plans, and schemes, and themes and books. Yes, books ; and in many cases, books that are the only literature of the nation. The greatest minds have been its expositors. Myriads of students have studied it daily, and its readers from day to day can be numbered by millions.* The volumes that have been written on single chapters or even verses would fill the shelves of many a library, and to-day they are as fresh, as fertile, as inexhaustible, as the day they were first written. The treasures yet to be found are as the stars of the sky in infinity of multitude.

The Wonder of Its Creativeness

The creative power of the Bible is one of the miracles of history. Take the history of literature for instance. Could you name at random three creative works in the same class with Milton's *Paradise Lost*, Bunyan's *Pilgrim's Progress*, and Dante's *Inferno*, whose grandeur springs as a tree from its roots, direct from the Bible ? Think of the enormous volume of speeches, and appeals, and tracts, and addresses, and circulars, and books, and leaflets, and

* *Kant, one of the greatest of all modern thinkers, said of the Bible that it is an inexhaustible fountain of all truths. Bettex follows the question: What book is there written by man that does not grow trite from repeated reading ? by the assertion that thousands of the best and most talented of men have testified, not only that they never grew tired of reading and studying the Bible, but that it constantly grew grander, richer, more unfathomable. Bettex, p. 53. The Bible is an inexhaustible source of genuine philosophy and true psychology. It knows all the longing and wanting of the human heart.*

booklets that have poured out, and are pouring out, millions upon millions, flooding this mighty modern world every week, with their inspiration and suggestion. Think of the tremendous national and international movements that have owed their impulse to a verse or verses or words from the Bible. The transformation of modern Europe was owing to the Bible.* It is a liberating Book. It made slaves free, for it was the Bible that abolished slavery. It has made nations free. "Here," was the word from Queen Victoria to an African prince as the Bible was handed to him, "here is the secret of England's greatness." Yes. And it is the secret of American greatness.

Or take two of the greatest movements of the modern world. The missionary enterprise of the last hundred years with its unparalleled heroism, its magnificent altruism, its world comprehension and penetration, owes its impetus and energy to practically one verse of the Bible : "Go ye into all the world and preach the Gospel to every creature." (Mark 16-15.) And the movement of Social Reform. Its effort to relieve poverty, to improve conditions, to suppress misery, and generally to uplift the level of humanity is all the result of the teaching of this

* Merle D'Aubigne, in his famous *History of the Reformation*, gives the completest story of the text that transformed Luther, the just shall live by faith, (Rom. 1 : 17 ; Gal. 3 : 11 ; Heb. 10 : 38.) and adds : "It was a creative word for the Reformer, and for the Reformation. It was by means of that word that God then said : 'Let there be light, and there was light.'"

wonderful old Book. The most notable philanthropic achievements in the modern world, the works of Wilberforce, and Shaftesbury, and Barnardo, and Muller, and General Booth, are the direct effects of the inspiration of the Bible. What has atheism or infidelity done? What did they do in the Great War of God throughout the ages? Above all, what mortal tongue can tell, what mortal mind compute the number of the souls that through the life-imparting words of this mysterious volume have the life that is life indeed. The Bible is a Book of Life, and it is a Book for life. This is not a mere theory of theology. It's fact. A million souls to-day can echo the words of Ps. 119 : 93, "I will never forget Thy precepts ; for with them 'Thou hast quickened me," i.e., hast given me new life. They know by vital experience the truth of the statement of Christ, "The Words that I speak unto you, they are spirit, and they are life." Yes, it saves ! it saves !! it saves !!!

The Wonder of Its Authoritativeness

The irresistible authoritativeness of the Bible. This is another wonder. The Word of God breaks upon you as a voice from heaven. Five hundred times in the Pentateuch it prefaces or concludes its declarations with the sublime assertion, "the Lord said," or, "the Lord spake !" Three hundred times again in the following books it does the same, and in the prophetic twelve hundred times again with such expressions as : "Hear the Word of the Lord," or, "Thus saith the Lord, or, "the

mouth of the Lord hath spoken it." It challenges the will of every soul that ever lived with its stupendous claim : "God spake these words, and said." No other book dares thus to address itself to the universal conscience. No other book could speak with such binding claim, or presume to command the obedience of mankind. No other book can stand as the Bible on the commanding heights and cry : 'Unto you, O men, I call ; and my Voice is to the sons of men.' Prov. 8 : 1-4; or, look over the vast spaces of time in every century, and of the globe in every continent and say: "O earth, earth, earth, hear the word of the Lord." (Jer. 22 : 29), And the strange thing is that men in every age and clime acknowledge it. They know that the Book speaks to their inner consciousness with an authority like the authority of God Himself. It has the authority of God. It has the authority of the Son of God, who said, My Word is Truth. Therefore we receive it. Therefore we trust it. And we find it true.*

** One of the most wonderful things about the Bible is the way in which it keeps pace with the ages, or rather the way in which it is always before and ahead of the ages. It stands up in this progressive and critical age unabashed by the glare of the focussed light of the latest criticism and science of the twentieth century. Written over 3000 years ago the words of Gen. I. anticipate in a marvellous way the scientific discoveries of the day. It verifies itself by its exactitude. Professor Dana said of that first chapter in the Bible : "I find it to be in perfect accord with known science." His famous words to a graduating class in Yale are worthy of remembrance : Young men ! As you go out into the world to face scientific problems, remember that I, an old man who has known only science all my life long, say to you, that there is nothing*

The Wonder of Its Re-Inspiration.

Another wonder is what might be called its perpetual *re-inspiration*. Men think of the Bible as a Book that *was* inspired. But the wonder of the Bible is that it *is* inspired. From the far-distant heights of time it comes sweeping into the hearts of man to-day, and the same breath of God that breathed into it its mystic life, makes it live and energize again to-day. It is the Living Word, vital with the life of the Living God who gave it and gives it living power. It is theopneustic, as St. Paul says, 2 Tim. 3 : 16, "God-inbreathed." The Twenty-third Psalm was inspired. But again and again to-day as it is whispered in the hush of the death-chamber, or read with the hidden cry, "Open Thou mine eyes that I may behold the Wondrous things of Thy law," it is re-inspired, and the Spirit makes it live once more. For this is the most remarkable and unique feature of the Bible. I feel that it is mine. Its cheering words are for me. Its prayers are the cries of my heart. Its commands are to me. Its promises are mine. As I read the One Hundred and Third Psalm, it is not ancient Hebrew, it is present-day power ; and I, a living soul, overwhelmed with gratitude, cry out : "Bless the Lord, O my soul."

truer in all the Universe than the scientific statements contained in the Word of God." It is the echo of Ps. 119 : 160. See also Bettex, pp. 177-195. The Bible seems to embrace the breadth and length and height of universal history, of universal historic development. While it is not scientific in purpose it ever seems to antedate its dominant principles.

The other day I took up this dear old Bible that my mother gave me, and I noted a verse in Genesis with a date written on the margin. There floated back upon my mind a time, some years ago, when I was in great trouble. I had to leave my dear wife and children, and to travel in quest of health in distant lands; and my heart within me was sad, and one day opening my Bible, at random, as men say, my eye caught these words in Gen. 28: 15: "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land." Shall I ever forget the flash of comfort that swept over my soul as I read that verse! All the exegetes and critics in the world could never persuade my soul that that was a far-off echo of a Babylonian legend, or some relic of an Oriental myth. No, no! That was a message to *me*. It came straight down to *me*. It swept into my soul as a Voice from heaven. It lifted me up, and no man will ever shake me out of the conviction that that message that day was God's own Word to me, inspiring because inspired, inspired because inspiring.*

** This is the argument of Romans 15: 4. It expresses one of the most wonderful features of the Bible. The boy, the girl, the plain man and woman says it every time they speak of the Bible as my Bible. The Book is like a personal letter written to them. For it does not matter what the promise is, or to whom given, or by whom written, or in what part of the Bible found, we take the Divine Word as if it were just written yesterday as a message to our soul from God. It is astonishing to a man whose eyes God has opened to find that this book, instead of being a book of general religious interest, is a book that deals with him and his life. It is the Word of God for his soul. The Bible*

The Wonder of Its Prophecy.

Another wonder of the Bible is its prophecy. It shows things to come. It declared things that were not yet done, centuries before they happened. The Old Testament as a whole is a book of prediction, anticipation, and expectation. All through its 39 volumes there are predictions daring beyond human conjecture. Its predictions with regard to Moab, to Edom, to Sidon and Tyre, to Egypt and Assyria and Babylon, are so definite and have been so marvellously fulfilled that they have stopped the mouths of scoffers, and changed the hearts of infidels. The marvellous prophecy of the second and seventh chapters of Daniel surpasses all human forecasting ability. Its prophecy in the New Testament in regard to the Kingdom and the last days have been incredibly fulfilled during the passing centuries. Any thoughtful reader can conclude that the great question whether there is or is not a Divine revelation, is satisfactorily settled by Gen. 3-15 ; 12, 2, 3 ; 22, 18 ; 49 ; 10 alone. The incredible conception that in the Descendant of an Oriental Sheik all the families of the earth should be blessed ; that world powers surpassing in their

goes to men of every colour, every clime, every code of ethics, and like a master-key that opens every door, it fits the universal human heart. "Why," said a dark-skinned son of the Orient, as he heard the Bible for the first time, "why, that is exactly what I want." It is what everybody wants ; so in every land, in every continent it is the Book for the day. Read the remarkable words of Betlex, pp. 83-85, 137, 138. Christ said : Come unto Me—and I will give you rest, and He has kept His promise to-day !!

might any of the modern nations should absolutely disappear, and their capitals be obliterated from the face of the earth ; that a nation that was to be the source and centre of the blessings of the world should be disrupted and scattered to the uttermost corners of the earth, and that upon its ruins should arise a world filling, all-nation embracing spiritual inheritor of the Divine blessing ; all these are so far beyond the reach of human prophetic power that one is compelled by this argument alone to recognize the Divine hand in authorship.

Take, for instance, the prophecies about the first coming of Christ. Centuries before Christ was born His birth and career, His sufferings and glory, were all described in outline and detail in the Old Testament. Christ is the Only Person ever born into this world whose ancestry, birth time, forerunner, birth-place, birth manner, infancy, manhood, teaching, character, career, preaching, reception, rejection, death, burial, resurrection, ascension, were all written in the most marvellous manner centuries before He was born. Who could draw a picture of a man not born yet ? Surely God, and God alone. Nobody knew 500 years ago that Shakespeare was going to be born ; or 200 years ago that Napoleon was to be born ; or 150 years ago that Queen Victoria was to be born.*

** The Roman Catholic Monsignor Vaughan of Westminster in his book, Concerning the Holy Bible, has one of the most suggestive treatments of this subject. It is possible that he got it, however, from the fuller and abler work of Pierson in his Many Infallible Proofs pp. 185, 214, or Saphir's, Christ and the Scriptures, pp. 41-50. Better, as usual, is unique in his masterly*

Yet here in the Bible we have the most striking and unmistakable likeness of a Man portrayed, not by one, but by twenty or twenty-five artists, none of whom had ever seen the man they were painting. The man was Jesus Christ. The painters were the Bible writers. The canvas is the Bible. Beginning with faint touches in the books of Moses, Christ's whole career is described, the pictures becoming more and more precise as the time of fulfilment draws near.

The Wonder of its Christfulness

But the final wonder of the Book is Christ. He is its fulness, its centre, its fascination. The Bible is Christocentric. It is all about Jesus ! Some time ago a young Brahman said to one of our missionaries, "Many things which Christianity contains I find in Hinduism, but there is one thing that Christianity has that Hinduism has not." "What is that ?" said the missionary, whose curiosity was aroused. "A Saviour," was the reply. That is it. That is the one thing. That is the supreme distinction of the Bible. Their sacred books contain philosophy and ethics and poetry and history and many important truths, and here and there, possibly, a holy aspiration, or petition, inculcating virtues high and beautiful. But there are no *treatment of the Bible that distinguishes itself from all the so-called "sacred books" of all nations in that it knows and shows things that are to come, pp. 103-121. But the finest of all is Saphir in his Divine Unity of Scripture, especially chapters VI, X., XII, a perfect gem of highest reason.*

Or take the predictions of Matt. 24:6-14, and Luks 21:25-36, and 2 Tim. 3:1-5, and their fulfilment in the signs of the times to-day. They are marvellous.

Divine promises, no Divine counsels, no Divine answers to prayer. There is no tender, loving, listening, gracious, holy and righteous God, who as a father pitieth his children, and is Love and Light ; no Almighty God, Creator of all things, and of all men, the God of love, the God and Father of us all.

Above all, there is no glorious Mediator, the Son of God, and Son of man, the Lamb of God, and the Lord of man, who is Grace and Truth, and Light and Life, and Coming Glory. Gen. 1 : 1-3, and John 1 : 1-3, Gen. 22 : 18, and John 3 : 16, Psal. 23, and John 10, Isa. 53, and Rom. 8, 1 Cor. 15, and Rev. 21 and 22, are a challenge to the world with regard to the validity of the Divine revelation. Old Testament and New Testament alike tell of Jesus, Who is the great Fact of History, the great Force of history, the great Future of history ; for of this Book it can be said : "The Glory of God doth lighten it, and the Lamb is the Light thereof." And as long as man lives upon the face of this globe the Book that tells of that Supreme Personality, the Centre of a world's desire, Jesus ; Jesus, the arch of the span of history, the keystone of the arch of prophecy ; Jesus, the Revealed, the Redeeming, the Risen, the Reigning, the Returning Lord ; Jesus, the Desire of all nations ; so long will this Book draw men's hearts like a magnet, and men will stand by it, and live for it, and die for it.*

* *When Jesus said all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, CONCERNING ME, Luke 24 : 47,*

The Last Word.

Let me say this one word more. O, do not think and do not say, as you have heard men say they think, that we ought to read this Book as we read any other book ; we ought to study it and analyze it just as we do any text book in literature or science. No, no ! When you come to this Book, come to it with awe. Read it with reverence. Regard it with a most sacred attention. "Take thy shoes from off thy feet for the place whereon thou standest is holy ground." Never, never compare this Book in the terms of human comparisons with other books. Comparison is dangerous. They are of earth. This is from heaven.* And do not think and do not say

and beginning at Moses and all the prophets He expounded unto them in all the Scriptures THE THINGS CONCERNING HIMSELF, Luke 24 : 27. He simple summarized the Bible. In epitome it is the history of Jesus ; His story. As De Quincey finely puts it, the great word spelled through all the books in the Old Testament—each book forming as it were a letter of the word—is CHRIST.

* It is obvious, of course, that there are some parts of Scripture more relatively important than others ; more doctrinally valuable. For instance, the book of Genesis, which is the head ; or the Psalms, which are the lungs ; or the Gospels, which are the heart ; or the Epistles, which are the very life-blood. But as you would impair the very completeness and perfection of the body, if you were to destroy even the very tip of the little finger, or the lobe of the ear ; so, while all the members of the body are not of equal importance and attractiveness, the spirit of life runs through them all, and it is possible that a little part like a chapter of Leviticus, or Nehemiah, or a little book like Canticles or Jonah or Obadiah or Jude, which seems to us to be less valuable, may be, for aught we know, in the Divine plan just as necessary for the completeness of the whole. As Bishop Westcott says, "no part can be taken away

that this Book only contains the words of God. It is the Word of God. To say the Bible contains the Word of God, instead of saying, the Bible is the Word of God, is inadequate and misleading as Saphir declares. Everything that is in Scripture would authenticate itself to us as Word of God, if we understood it in its right connection with the centre.

Therefore, think not of it as a good book, or even as a better book, but lift it in heart and mind and faith and love far, far above all, and ever regard it, not as the word of man, but as it is in truth, the Word of God ; nay, more, as the living Word of the Living God ; supernatural in origin ; eternal in duration ; inexpressible in value ; infinite in scope ; divine in authorship ; human in penmanship ; regenerative in power ; infallible in authority ; universal in interest ; personal in application ; and as St. Paul declares, inspired in totality.*

without sensible injury to its unity and richness." The words of Rev. 22 : 18, 19, also, while referring primarily to the Revelation, may well be applied to any who are guilty of the awful crime of taking away any book, or any part of any book from the Bible, or undermining its Divine authority.

* With Archbishop Trench, Bishop Wordsworth, and others of the Revised Version Committee, we prefer the old translation, 2 Tim. 3 : 16, "all Scripture is given by inspiration of God," to the Revised Version, "Every Scripture inspired of God is profitable," etc. The Revised Version translation of 2 Tim. 3 : 16 has been repudiated by such scholars as Scrivener and Dean Burgon as a calamitous and hopelessly condemned blunder, and by the great critic Tregelles as false criticism. See the Pulpit Commentary, 2nd Timothy, p. 43, for a very fair exegesis. It must be remembered by the reader that the in-

Works Used in the Compilation of "The Wonder of the Book."

In the production of this little booklet the following works have been mainly used :

* "Christ and the Scriptures," by ADOLPH SAPHIR, considered by many the best book for its size ever written on the subject.

* "The Divine Unity of Scripture," by ADOLPH SAPHIR, a great and scholarly work, magnificent in its style, and most suggestive. It has been described as the most important of all the writings of Dr. Saphir, one of the ablest preachers and writers of the last century. Dr. Saphir belonged to a Jewish family, famed for its literary ability, and was himself a man of genius and commanding intellect. He became an intense and devoted Christian, and his acquaintance with German philosophy, and training in the Hebrew Scriptures, gave him a position of almost Pauline advantage in explaining the authority and inner meaning of the Old Testament and the New Testament Scriptures.

* "Our Grand Old Bible," by MUIR ; a very suggestive work, as far as the history of the English Bible is concerned.

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